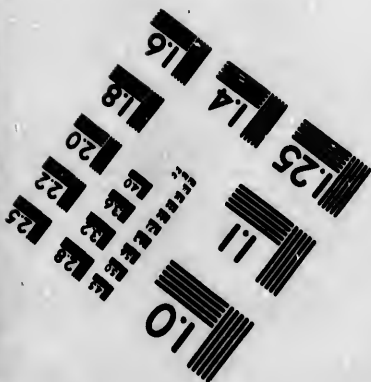
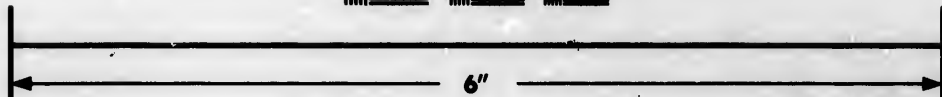
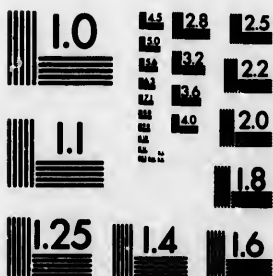


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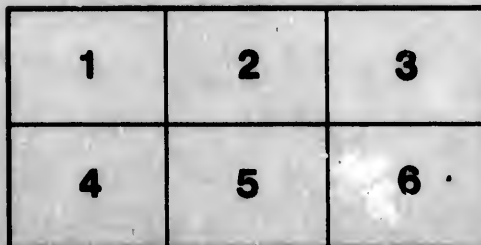
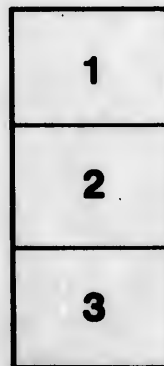
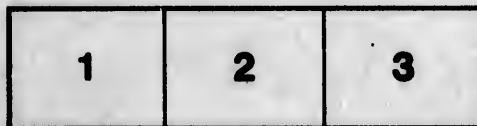
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THE
HISTORY
OF THE

Blue Blanket;

OR,
Crafts-Man's BANNER.

CONTAINING

The FUNDAMENTAL PRINCIPLES
of the Good Town of *Edinburgh*;

WITH THE

POWERS and PREROGATIVES
of the CRAFTS thereof.

By ALEXANDER PENNEQUIL, Burgess
Guild-Brother of *Edinburgh*.

PSAL. lx. 4. *Thou hast given a Banner unto
that fear Thee, that it may be display'd
the Truth.*

EDINBURGH:

Printed by and for DAVID BOWEN

And Sold by G. CRAWFURD, and J. B. B. B.
Booksellers in *Edinburgh*; Mrs. B. B. B.
Haddington; DAVID CURRIE, in *Dalrymple*;
ROBERT O'GILLIVIE, Merchant in *Edinburgh*.

MDCCLVI.

LIST OF

Blue Blotches

Charles-Martin D. ...

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1756

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To the WORSHIPFUL

The Deacon-Conveener,

A N D

The Deacons of Crafts,
and remanent Members of
the FOURTEEN INCOR-
PORATIONS of the Good
TOWN of EDINBURGH.

I PRESENT You with an Abridg-
ment of the glorious Actions of
your Predecessors ; who, by a du-
tiful Attachment to their Sovereigns,
suffering by impious Rebels, shew'd
their Hearts ham'd with Loyalty ;
their Hands were Thunder, and their
Deeds Miracles. You enjoy the Ho-

iv *The Epistle Dedicatory.*

nours and Privileges, which they procur'd from the MONARCHS of SCOTLAND, as Rewards for their Heroic Atchievements. You are, what the greatest Princes and Warriors of Europe, triumphant in the Field of Battle, and press'd down to the Grave with Laurels, have aspir'd to, KNIGHTS OF THE HOLY GHOST; your BANNER being called in Original Writs, THE BANNER OF THE HOLY GHOST. Study then to imitate your worthy Ancestors in their illustrious Virtues, and inviolably maintain the Privileges of your MAGNA CHARTA: 'Tis a SACRED DEPOSITUM, which you are bound in Conscience, as well as thro' Interest, to defend. If your Enemies should dare to invade your Prerogatives, granted by Kings, the Fountains of Law and Honour, let the Nation's MOTTO be yours:

NEMO ME IMPUNE LACESSET.

REMEMBER King DAVID's Saying, which is very snug to the People, PSAL. lx. 4. *He hath given a*

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The Epistle Dedicatory.

unto them that fear him; that it may be display'd because of the Truth, Selah.

I HAVE, with unwearied Pains, collected the MATERIALS of the ensuing History, from original authentick Manuscripts, and Historians of unquestioned Veracity; And I humbly Dedicate it to YOU the CRAFTS of EDINBURGH; wishing Prosperity to YOU and the GOOD TOWN, whose Pillars and chief Corner-Stones you have always prov'd. May the PSALMIST'S Prayer for ZION be granted unto her, *Peace be within her Walls, and Prosperity within her Palaces: May they prosper that love her, and seek her Peace continually.* May the inimitable Poet's Lines become a fulfilled Prophecy, to be applied to our SOVEREIGN CITY:

Now, like a Maiden Queen, she will behold,
From her high Turrets hourly Suitors come:
The East with Incense, and the West with Gold,
Will stand like Suppliants to receive her Doom.

vi *The Epistle Dedicatory.*

The SILVER FORTH, her own domestick Flood,
Shall bear her Vessels like a sweeping Train;
And often wish, as of her Mistress proud,
With longing Eyes to meet her Face again.

The vent'rous Merchant who design'd more far,
And touches on our hospitable Shore,
Char'm'd with the Splendor of this Northern Star,
Shall here unload him, and depart no more.

DRYD. ANN. MIRR.

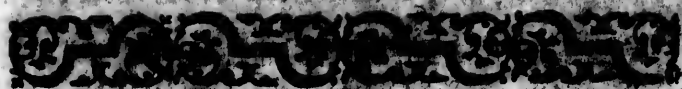
THAT this may happen, and your
INCORPORATIONS may flourish with
Blessings of the UPPER AND THE
NETHER SPRINGS, is the ardent
Prayer of,

Worthy FELLOW-CITIZENS,

Your devoted humble Servant,

EDINBURGH,
18. August 1707.

ALEXANDER PENNINGTON.



COPY of an Epistle
from TWO CRAFTS-MEN in
Edinburgh to the AUTHOR.

S I R,

“ SINCE you have put an high
“ Respect upon us, to commu-
“ nicate in Manuscript your History
“ of the BLUE BLANKET, and to
“ ask our Advice about its Publica-
“ tion: Having carefully and with
“ Pleasure perused it, we return you
“ our sincere Thanks, for your la-
“ borate Enquiry into the cause and
“ Honours of the Trade: But being
“ dissident of our Sufficiency to
“ judge of an Historian, we laid it
“ before the ablest of our Brethren,
“ who earnestly sollicite you may send
“ it abroad. You have trodden in
“ untraced Paths, the Subject having
“ been

“ been overlookt by all *Scottish* Histo-
“ rians. As we question not you'll
“ oblige the World, by publishing the
“ Honours of the **BLANKET**; so as-
“ sure yourself of a Tribute of Praise
“ from all **CRAFTS-MEN**, especially
“ from,

S I R,

Your humble Servants,

G. H.

BAINBURGH,
28th September 1722.

W. D.



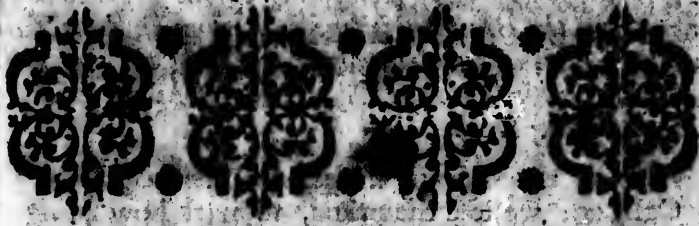
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A

General Preface,

Touching CRAFTS-MEN, and the
Honorary Offices they have enjoy'd
in Church and State,

ts,

H.

D.

WHEN the Omnipotent Architect
built the glorious Fabrick of the
World; upon a Review of his Works,
he pronounced them all very
good, and rested from his Labour.
The Almighty could have made the
World into Being in a Moment; but
out of the Depths of Infinite Wisdom,
spent Six Days in its Creation, that Man might have
still to be usefully employ'd, shoying after the Example
of his Lord and Lawgiver. The His Deputy Adam
was the first and greatest of Monarchs, whose Domi-
nions extended from Pole to Pole, in a State of Inno-
cence,

cence, before Sin had blasted the Beauty of Eden, and Nature spontaneously yielded her Fruits; yet was he not to eat the Bread of Idleness, having his daily Task assign'd him, as is imitably express'd by the matchless Milton, in his beautiful Description of Adam awaking his charming Eye:

Awake, the Morning shines, and the fresh Field
Calls us; we lose the prime, to mark how Spring
Our tended Plants, how blows the Citron Groves:
What drops the Myrrh, and what the Balmy Reed;
How Nature paints her Colours; how the Bee
Sits on the Bloom, extracting liquid Sweets.

His eldest Son, by Right of Primogeniture, Heir of a fair Inheritance, was educate a Plowman, and his Brother a Grassier. The Fall of Man introduced those liberal Sciences, Divinity, Law, and Physick: But tho' we had continued pure, as when we dropt from the creating Fingers of our Maker, Mechanick Arts had been necessary. In the Infancy of the World, before the Wranglings of Lawyers, the Sophistry of Philosophers, and turbulent Factions of Divines had debauched Mankind, Artists were in the highest Repute. Adah bare Jabal, the Father of all such as dwell in Tents, and his Brother's Name was Jubal, the Father of all such as handle the Harp and the Organ, Gen. iv. 20; and, Verse 22, Tubal Cain was an Instructor of every Artificer in Brass and Iron.

'Tis much to the Honour of Crafts-Men, that holy Joseph, Husband to the Blessed Virgin Mary, Mother of the Son of GOD, was a Carpenter, tho' it lessen'd our Lord's Esteem among the Populace, who tauntingly cried, Is not this the Carpenter's Son? Matth. xiii. 55. And if we credit the earliest ecclesiastick Historians, the glorious Redeemer of Mankind, before his publick Entrance upon the Ministerial Office, labour'd with his Hands in the Shop. Tho' he call'd St. Matthew from the Customs, to evidence the Extent and conquering

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conquering Power of his Grace; yet the most of his Apostles and Disciples, who spread the everlasting Gospel, and supplanted the Government of Satan, purchas'd Food with the Sweat of their Brows.

GOD seems to have put a distinguishing Honour upon Trades-Men, That, in all Ages, Men of the greatest Learning, and the noblest Heroes, have sprung from their Loins. Porus, Monarch of the Indies, was the Son of a Barber, and wrought himself as a Tinker. Braydillus, Prince of the Sclavonians, Son of a Coalier. Artaxorus, Governor of the Cyconians, Son of a Cook. Agathocles, King of Sicily, Son of a Potter. The good Arch-Bishop Villagecius, Son of a Carter; for which Reason, he took Wheels for his Armorial-bearing. Cardinal Woolsey, Chancellor of England, was begot by a Butcher. One of the greatest States-Men of this Age, Cardinal Julius Alderoni, by a Gardiner. And our famous Countryman, Mr. Law, by a Goldsmith of Edinburgh.

As the Seed of Mechanicks have risen to the highest Dignities; so Mechanicks themselves have seiz'd Sceptres, proven the greatest Generals, the wisest States-Men, and the greatest Monarchs. Tho' the unthinking Mass of Mankind may despise a Person for low Birth: The first Circumstance of Life ought to have no Influence in our Judgment of a great Man, because we cannot pretend to be the Children of whom we please; and that a Man may owe his Birth to a Prince, whose natural Temper and Inclinations discover more Meanness of Birth, than if he were the Son of a Weaver: Whereas nothing is more glorious, than when, notwithstanding the Defect of Education, a Man knows how to rectify and elevate the Inclinations, which an obscure Birth naturally inclines to be servile.

Quintus Cincinnatus, when called to the Government of Rome, was found hard at Plow: Being saluted by the Name of Dictator, invested with Purple, honour'd with the Fasces, and other Ensigns of Magistracy,

was

was desir'd to take Journey; after a little Pause, he answer'd, with Tears in his Eyes, Then, for this Year, my poor Farm must be unsown. Taking leave of his Family, perform'd his Office with that Prudence and Justice, that he prov'd the Admiration of the World: And having finish'd his Dictatorship, return'd again to his Plow. Artaces, from being a private Mechanick, was call'd to found the Parthian Empire: And such an one was Tamberlane the Vanquisher of Asia. Peter du Brosse Chirurgion, was High Chamberlain of France, and Secretary to King Philip III. Masianello, a Neapolitan Fisher-Man, rais'd an Army of 50,000, 7th July 1647, and trampled on the Government of Naples, till they were oblig'd to yield to the Demands of the People groaning under the Burden of exorbitant Taxes. The Anabaptists in Munster choos'd John of Leyden, a Taylor, for their King, A. D. 1535. Zepo, the famous Bishop of Constantia, was a Weaver, who liv'd till he was past 100 Years of Age; and tho' he was the most eminent Bishop, and had the largest Diocese in that Country, kept a Weaver's Shop, and wrought himself daily at the Loom, to clothe the Naked. When the Peasants of Upper Austria rose up against P. Maximilian Elector of Bavaria, A. D. 1627; their Army consisted of 60,000; it was commanded by Stephen Tuderer, a Hatter; and, after his Death, by Walmer, a Shoemaker, kill'd by Count Papenheim. And I can't omit to hint at the beautiful Story of Mr. Edmond a Baxter, and Son of a Baxter in Stirling, who shew'd such unparallel'd Valour in the Swedish Wars, under the Command of that Immortal Thunderbolt of War, Gustavus Adolphus, that he became a General. His swimming the Danube, and, by an artful Stratagem, carrying off the General of the Imperialists, and other marvellous Actions of his Life, are recorded in the Chronicles of Sweden. In his old Age, he return'd to his native Country Scotland, and built a stately Mansie at Stirling, which he doted to the Church.

Historians,

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Historians, Ancient and Modern, not only record the Martial Achievements, but the singular Sanctity of Mechanics; not to mention the Faith of a Shoemaker, under the Reign of a King of Persia, who remov'd a Mountain by a holy Harangue, related by Paulus Venetus de Rebus Orientalibus, & Nazianzen Causen in his holy Court, as savouring too much of a Monkish Fable; nor the known Story of Crispianus, who suffer'd by the Cruelty of Maximilian. The Church records a noble Army of Martyrs, who died for the Protestant Faith in the Reign of Henry VIII. and Mary, Sovereigns of England.

John Mace, Chirurgeon.
Richard Feras, Goldsmith.
Mr. Gilles, Cutler.

Robert Hatchets
Arthur

Thomas Bond

John Hart

John Curd

John Hays

John Cooksbury

John Hammond

John Bennet

Andrew Heuct

John Warner

Wm. Corberly

George Eagles Mi-

nister, and

William Picket

Thomas Cob

Shoemakers

Tanners.

Taylors.

Butchers,

Stephen Knight, Barber.

George Tankersfield, Cook.

Thomas Hudson, Glover.

Thomas Thomkins

William Bamford

Nicolas Chamberland

John Cavell

John Spence

Richard Nicolas

John Carcleff

John Leaf, Candlemaker.

Nicolas Hall

John Spicers

John Tudson

John Went

John Clement

Thomas Avington

Thomas Harland

Thomas Ravendell, Currier.

Weavers

Masons.

Smiths.

Joiners.

Sanctitatis radiis in Orbe refulsit.

Behold the Martyrs, who for Truth have died!
Heaven's Glory now, and Britain's greatest Pride.
No Popish Flames to them a Period give;
Their Memories eternally shall live.

Wise Princes and States have always had Mechanics in highest Estimation. The Grand Seignior,

tho' one of the greatest Princes in Europe, is always educate in some Handy-craft, The Dutch, and the Czar of Muscovy, by encouraging Crafts-Men, have made their Countries flourish, and are become the Terror and Envy of their Neighbours. King Charles II. was an excellent Worker in Ivory: Neither the Affairs of State, nor the Pleasures of his Court, could divert him from his Morning Task at the Turner's Loom. Lewis XIV. of France was so exquisitely good at making of Watches, that he was equall'd by few in his Reign.

What Respect the Kings of Scotland have put upon Tradesmen, the following History of the Blue-Blanket, or Crafts-Man's Banner, will declare. They have had the Happiness to taste the Bounty of our Princes in the highest Honours: For this Order of the Blanket, originally of Ecclesiastick Institution, is confirmed by the Royal Sanction. It had its Rise about the 1200 Year of GOD, when the Croisade was carried on by Pope Urban II. and so is older than any of the Orders of Knighthood in Europe, save that of St. Andrew, or the Thistle, which had its Original about the 800, when the King of Scots and Picts made war against Athelston King of the West-Saxons; and that of the Star, or Blessed Virgin, which, as Selden, in his Titles of Honour, remarks, had its Rise in the Year 1022: For that order of St. George, or the Garter, was not institute till the Year 1345; that of St. Michael, not till 1448; and that of the Golden Fleece 1429. So that, I may say the Words of Doctor Hellen, in his Preface to his History of the English Nobility: 'Kings have so much of GOD in them, whose Deputies they are on Earth, as many Times, where they find Merit and Desert, they raise the Poor out of the Dust, that they may set them with Princes, even with the Princes of the People.'

[15]

T H R

H I S T O R Y

O F T H E

BLUE BLANKET;

O R

Crafts-man's Banner.

THE metropolitan city of Scotland, by some historians, (as Buchanan observes) either thro' ignorance or ill-will, called *VALLA DOLOROSA*, the Doleful Valley; by the Pictish records, *CASTRUM PUELLARUM*, the Maiden-castle, from its royal and impregnable castle, built by Cruthenus Camelon, king of the Picts, where the daughters of the Pictish kings were kept working at their needles till married; which, for strength, and command of prospect, may challenge precedency of the best in Britain. Some of the ancient Scots called it *CASTRUM ALLATUM*, others *DUNEDINUM*, and the latter *EDINUM*, which we render Edinburgh; 'Tis situated on the declining of an hill; from whence she views her tributary river Forth, encompass'd about with fertile fields, spacious pastures, and goodly gardens, grown by degrees in such magnificence of buildings, as to stand in competition with any in Europe; and justly merits the encomium Dr. Arthur Johnston bestowed upon her;

That Edinburgh may view the heavens at will,
 'Tis built upon a lofty rising hill.
 The fields and rivers, which her hand-maids be,
 She thence views, and the tributary sea :
 And when the sun displays her morning-light,
 The palace doth present itself to sight.
 That princely dwelling under Arthur-seat,
 Adorn'd by most ingenious art of late :
 Towards the west the glorious castle stands ;
 Which with its thunder giveth loud commands.
 Each citizen hath such a house, that it
 May peers of greatest quality well fit.
 The threats of foes do not make them dismay'd,
 Nor need they be of their assaults afraid.
 Sure, for a kingly city, none can wish
 A seat that's more convenient than this.

'Tis not only beautiful, but antient, tho' the time when it was founded, is not easily discovered. The magistrates of Edinburgh, in their congratulatory harangue to king James VI. of Scotland, and I. of England, recorded in the *Muses Welcomé* to that prince, assert, It was builded by Fergusius, the first founder of this kingdom, three hundred and thirty years before the incarnation of Christ.

In our ~~force~~ and frequent wars with the Picts, Danes, Romans and English, this city was so often destroyed, her monuments and charters lost, that her original cannot well be documented. The first charter I find in her favours, is granted by king Alexander I. surnamed The Good, and the second by his successor St. David. 'Tis generally agreed upon, that it was made a burgh royal by king William I. in whose reign a fervour or devotion, encouraged by pope Urban II. seiz'd the spirits of the princes and cavaliers of Europe, under the command of Godfrey of Bulloigne, to rescue Palestine, and the city of Jerusalem out of the hands

of Saladin the possessor afflicted, Inheritance racens a said to the cross should be sterility. king arm and, to would join that is, fessors.

Vast to this his this infer edificent home, a tunate, in the pl blood, t The b in St. G colour,

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of Saladin, and to pluck the sepulchre of Jesus from the possession of the Infidels. The zealous pontiff was afflicted, that the Holy Land, the City of God, the Inheritance of Jesus, should be sullied by Infidels, Saracens and Turks; who, in some measure might be said to have driven our Lord from his capital, that the cross, the glory and ornament of crowned heads, should be trampled upon by the vilest of Adam's posterity. Therefore he inculcated the necessity of taking arms, and united all the powers of christendom; and, to whet their courage, promised to those that would join in this holy service, a plenary indulgence, that is, a remission of all penances imposed by confessors.

Vast numbers of Scots mechanicks having followed to this holy war, took with them a Banner, bearing this inscription out of Psalm li. *In bona voluntate tua edificaverunt muri Jerusalem.* Upon their returning home, and glorying that they were amongst the fortunate, who placed the Christian standard of the cross in the place that Jesus Christ had consecrated with his blood, they dedicated this Banner, which they stil'd, 'The banner of the Holy Ghost,' to St. Eloi's altar in St. Giles's church in Edinburgh; which, from its colour, was called, 'The Blue Blanket.'

Tho' none of our historians mention the original institution of the Blue Blanket, nor is there any vouchers for it, saving old imperfect manuscripts, yet 'tis highly probable, it had its rise from the Croisade, or Holy War; for Monsieur Chevereau in his history of the world, tells us, that Scotland was engaged in that war, and sold or mortgaged their estates for that expedition; and that she was amongst the most forward nations in it. Pere Maimbourg, *Histoire des Croisades*, informs us, that the knights of St. Lazarus, an order of men educate to the holy war, were numerous every where, but especially in Scotland and France; as appears by the charters and grants of Princes in their fa-

vours: and the distinctive crosses they wore evince, that the Scots were as forward, gallant, and zealous in the service, as any of their neighbours.

Our histories bear, that a great many of the Scots went to that war, under the command of Allan, Lord great Steward of Scotland; and they, with their confederates, got possession of Jerusalem in 1099.

When Saladine prevailed against the christian arms, William, king of Scotland, assisted the war with money, and sent supplies of men to the meritorious action, under the command of David his brother, and that five thousand Scots had their share in the misfortunes and successes of that unfortunate enterprize. And, if we may believe Boethius in *Vita Gul.* the renowned city Ptolomais was taken by the good conduct of Earl David, brother to the king of Scots, anno 1091, and that the christian intelligencer was one Oliver a Scotman.

This Blue Blanket, whose original I have endeavoured to discover, was, in the dark times of popery, held in such religious veneration, that, whenever mechanicks were artfully wrought upon by the clergy to display their Holy Colours, it served for many uses, and they never failed of success in their attempts: which is not to be wondered at; for, as the learned and judicious Dr. Abercromby observes in the Life of St. David, king of Scotland, speaking of the battle of the Standard, 'So good a use have churchmen in all ages known to make of religious pageantries, and so much have the vulgar been misled into the belief of heavenly protection, by the leger-de-main tricks of spiritual guides, who, while they have no other view but to gratify their private passions, multiply the deluded people into rebellion.'

Having accounted for the original of the order of the Blue Blanket, I may infer, That 'tis as ancient, and more honourable than the English order of the Garter, the institution whereof, some ascribe to a garter falling

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ing occasionally from the countess of Salisbury; tho' others affirm, the Garter was given in testimony of that bond of love whereof the knights and fellows of it were to be tied to one another, and all of them to the king. And others make it yet more antient, giving it the same original with the Blue Blanket, relating That, when king Richard I. of England was at war against the Turks and Saracens in the holy land, the tediousness, whereof began to discourage his soldiers, he, to quicken their courage, tied about the legs of several choice knights a garter, or small thong of leather, the only stuff he had at hand, that, as the Romans used to bestow crowns and garlands for encouragement, so this might provoke them to stand together, and fight valiantly for their king.

The crafts of Edinburgh having this order of the Blanket to glory in, may justly take upon them the title of KNIGHTS OF THE BLANKET, or, CHEVALIERS OF ARMS: for, as the learned Skene, *De verborum significatione*, in his Title Banrents, observes, That banrents are called Chevaliers of Arms, or knights, who, obtaining great honours and dignities, have power and privileges granted to them by the king to raise and lift up a Banner, with a company of men of weir, either horse or foot; which cannot be done by any save Baronets, without the king's special licence, as Pasquiers, *Lib. 2. Des recherches de la France, Ch. 9. Fol. 100*, by sundry arguments proves; and Dr. Smith, in his treatise of the Commonwealth of England, *Lib. 1. Ch. 17.* informs us, That knights Banrents are allow'd to display their arms on a Banner in the king's host.

As the knights of St. George have their meeting at Windsor-castle, and these of the Thistle in the royal palace of Holy-rood-house, so the knights of the Blanket have theirs at St. Eloi (who was a French bishop, and their guardian) his altar, to which they mortify considerable sums for the maintenance of a chaplain,

chaplain, and reparation of the ornaments of the chapel: as appears from the Craftsmen's SEAL OF CAUSE, the tenor of which runs thus:

SEAL of CAUSE for the HAMMER- MEN of EDINBURGH.

TILL all and syndry quham it essers, quhais
 knowledge this present letters shall to cum,
 Andrew Bartrem, Provost of Edinburgh, George
 Edwardson, John of Livingston, Alexander Craw-
 foord, James Ailman, and John Hissett, Ballzlets
 of the said burgh, greeting: For soe meikle us, the
 heillines and maisters of the Hammerman, and
 maisters of the Hammerman-Craft, baith Black-
 smythes, Gold-smythes, Lorimers, Saddlars, Cut-
 lars, Bucklar-makers, Armourars, Peudrars, and
 all others within the said burgh, has humyly
 menyt and shawin, baith to our Sovereign Lord
 the King, and to us, the great staith, lak and
 dangre done to thaim, and the great dampnage,
 hurt and prejudice, done to our Sovereign Lord's
 realme and lieges in this points that efter folows,
 that the quhills the said Craftsmen are heryt
 and put to povertie, beskand our Lord's god Grace,
 and so in his name, of remed and reformaciounes
 thairof, and to sett sic statuts and ways thairupon,
 that the said dampnages, hurt and dangre may be
 schewin, and the said Craft of Hammermen in time
 coming, to the honour of our Sovereign Lord and
 his realme exerceit, and to the wel and profit of the
 said Craftsmen, and all others his lieges: that is
 to sey in the first, That the said Craft is slauht, and
 the maisters and heillines thairof greatly staithit by
 the daily market maid in cranya, and by the par-
 sons throw the hie street, and on the back half of
 the town, in backlying of the Hammermen's
 work and their Craft, in lak and distouring of

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our said burgh, and in breking of the god rule,
 lovable and old statuts, man diverse tymes thair-
 upon of before: We herfor understanding the
 reasonable supplicacioune, and just petitounes of the
 said Craftismen, desyring to sett remed, and doe
 justice thairtill, to the honour of the said burgh,
 and comone wele of the said Craftismen, and this
 hale realme, has, according to our Sovereane Lords
 writinis and charges gevan to us thairupon, the
 common profyt boying always considerit, Statut,
 devist and ordain, and be thir our present letters
 statuts, divins and ordainis, That in time cumyng
 thair be na opyn markat maid, or ust be cumat-
 sumevir persons, of any wark pertenying to the
 saids Hainmyren of their Craft, in schewing thair-
 of in hands upone the hie street, nor in crowne,
 nay in burde, nor otherways within the said burgh,
 nor in thair buthe, except saturday the next
 day. *Item,* That na parson of the Hainmyren
 Craft lett up wark to wryt within the said burgh
 quhill he be maid as Freemaill thairof, and be ex-
 aminit be thre of the best maistors of the said Craft,
 gif he be sufficient, and wyrkand gud and
 wark, fyne kull, and habill to serve our
 Lord and his hege, and then to be admitted
 up both, he payand therefor to the said
 divyne service to be done at St. Ebor's altar, the
 reparacioune of the ornaments thairof, Twenty
 Shillings. *Item,* That every Craftisman that
 are prentise to each hant the said Craft within the
 said burgh, shal pay for his ensay, to the said
 the said altar, and the ornaments thairof, Twenty
 Shillings. *Item,* That nae of the said Craftismen
 lett any wark be maid to wark on the said
 quhill he be prentis, or freemaill, and payand
 the said of Twenty Shillings. *Item,* That nae
 of the said Craftismen lett nor lat wark wryt
 in his buthe ony man, without he be uther his
 prentis

prentis or feit servand, sa that the master of the buthe sall answer for his wark and fynenes thair of. *Item*, That none of the said Craftsmen relett, tak, nor see ane uther manis prentis nor servand, nor give him wark, without it be clearly understand that he be free of all uther manis service. *Item*, Upon ilk Saturday afternoon, that twa or thrie of the worthyest maisters, and of maist knowlage of the said Craft, chosine thairto be the hail fallowship, pass with thair Officiar, and sech and see all menys wark in the said Craft gif it be sufficient in stuff and warkmanship, gud and habill wark to serve our Soverane Lord's lieges with: And quhair it beis fundyn falsive, to forbid the samyne, under the pain of escheating thair of als aft as he beis fundyn falsive. *Item*, That all thir Craftsmen above written sal convene, tyme and place to be thocht expedyent, als aft as they please, to comon upon the breaking of thir statuts above expremit, and to certifie the Provost and Bailies thair of that fall be for the tyme, that reformacione and punicion may be done thair upon, as effecters. *Item*, That every man broker of thir forwritte statuts, pay for ilk ane of thaim als aft as they happen to be brokis in his default, eight Shillings, to be taken but favore, to the reparacion of the said altar and ornaments thair of; and that all men of the said Craft doe and fulfil ther ald usand conduct in all things, to the uphald of detyne service at the said altar outly and dayly, and an honourabill chaplin thair of to their Craft, as effecters: And gif the maisters and hailfallowship of the said Craft doir nicht their diligence, as cause of thair statuts above writte be observed and kept, and fulfild thair of be frecht and proved, that they sal be correct and punish thairfor by the Provost and Bailies, as fall be fre consonant to reason. And this to all quham it effecters, or may effecter, we mak known by thir fullie

fullie be thair of, Lord, an mai our presents, of God a

RATIF
H.

A ye consent veened fved and the haillicies, gra Boxmast bers of Smiths, Peutherr rat, or raigue Royall and tow and mor ever per or conte cularly, Seal of and con burgh, famen in clauses form an and gra luccellor

fullie be thir our present letters, and in witnessing thair of, we have, at the command of our Sovereign Lord, and desyre and request of the sayds Craftsmen, maid our common Seale of Cause to be hingsen to thir presents, at Edinburgh the 12th day of April, the zeir of God a thousand four hundred ninety and six zeirs.

RATIFICATION in Favours of the Hammermen of *Edinburgh.*

At Edinburgh, the sixt day of September 1681 years, Our Sovereign Lord, with advice and consent of his Estats of Parliament presently convened by his Majesties speciall authority, has ratified and approved, and hereby ratifies and approves the haill Rights, Privileges, Immunities and Casualties, granted to, and in favours of the Deacon, Boxmasters, Masters, Patrons, and remanent Members of the MAGDALEN Chaple, consisting of Smiths, Cutlers, Saidlers, Loriners, Armourers, Peutherers, Shear-Smiths, and all others incorporated, or to be incorporate with them, by our Sovereign Lord, or any on other of his Majesties Royall Successors, or by the Provost, Bailies, and town-council of the said burgh of Edinburgh, and mortifications granted to them, by whatsoever person or persons, of whatsoever date, tenor, or contents the samin be of, and bear; and particularly, but prejudice of the said generality, an Seale of Cause granted to them by the magistrat and common council of the said burgh of Edinburgh, upon the twelfth day of Aprile 1496, the samin in itself more fully bears, in the haill clauses, and articles therein contained, after the form and tenor thereof, in all points, and wills, and grants, and for his Majesty, and his Highnes successors, with advice and consent foresaid, declares,

declares, and ordains this general confirmation to
 be als sufficient, valid and effectual in all respects,
 as if the saids hail rights, grants, and priviledges;
 and particularly, but prejudice of the foresaid ge-
 nerality, the Seal of Cause, and gifts of mortifica-
 tion above mentioned, were *de verbo in verbum*
 herein expressly sett down, ingrossed and repeated.
 Likeas, His Majesty, with advice and consent for-
 said, has ratifyed, and hereby ratifies, approves,
 and confirms to the said Incorporation of Hammer-
 men, all and sundry their Rights and Priviledges,
 whereof they have been in use and possession; and
 particularly, of seazing and apprehending of all
 and whatsoever work belonging to, or that can
 be made, furnished and compleated by them, that
 shall happen to be imported within the said burgh,
 any time hereafter (except upon the mercat-day)
 and there escheating and confiscating the one half
 thereof to his Majesty's use, and the other half of
 the samen to the use of the poor of the said In-
 corporation. And further, discharges and inhibits all
 and whatsoever work belonging to, or can be
 made, furnished and compleated by them, to be
 inbrought, sold, vented or retaild within the said
 burgh, by any person or persons, except within
 the buthes and shops of the Freemen of the said In-
 corporation, but what shall happen to be inbrought
 on the mercat-day, and vented, sold, and ratil'd,
 on the mercat-day, at the ordinary mercat-place,
 between ten hours in the morning, and two in the
 afternoon, and that under the pain of confiscation
 thereof to the uses foresaid. Extracted forth of
 the records of parliament, by me Sir Tho. Murray
 of Glendoick, Knight and Baronet, Clerk to his
 Majesty's Council, Register and Rol.

THO. MURRAY, *Clerk Register.*

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The trades being thus confirmed in their privileges by the royal sanction, gave such extraordinary proofs of loyalty, that they established themselves in the grace and favour of their princes; and their loyal actions I shall trace, beginning with the reign of

King ROBERT BRUCE.

For many eminent services performed by the crafts and other citizens of Edinburgh, contained in a charter granted by the said king Robert, dated at Cardross, in the 24th year of his reign, He dispones to the provost, baillies, council and communities of the said burgh, and their successors, the haven of Leith, mills, and other pertinents thereof, to be holden of his majesty, and successors, als freely, and with the same liberties and commodities, as the same were enjoyed in the time of king Alexander, his predecessor, of happy memory, for payment of 52 merks. Nor was Edinburgh, by her loyal deportment, less in favour with his successor,

King ROBERT the II.

In the beginning of his reign, Edinburgh, to speak properly, was not the capital city of Scotland, being only a small burgh (which made Walsingham, and other historians of these times, call it a village) the houses of which, because they were so often exposed to incursions from England, being thatch'd, for the most part, with straw and turf, and then burnt, or demolished, were with no great difficulty repaired: for, in ancient times, the Highlands were properly the Scots kings territories, till the Picts were expelled, who had Edinburgh, and the Lothians in possession, in the reign of King Kenneth II. anno 839: but the loyalty of the citizens, impregnable strength of the castle, and the conveniency of the abbey of Holy

rood-house, in the royal chappel whereof his corps is interred, invited the king to dwell, and hold his parliament there. From this proceeded a great concourse of people, who were of course obliged to resort to it, and occasioned these magnificent, but too costly structures, with which it is since crowded. But the loyalty of this city of Edinburgh was more remarkable in the reign of

King JAMES III.

who having offended his nobles, for advancing Robert Cochran, a mason, to the dignity of secretary of state, and creating him earl of Mar; James Hommel, a taylor, and one Leonard, a smith, to extraordinary favour; and places of trust, so incens'd the antient peerage for ennobling these mushrooms, sprung from the dreg of the people, quarreling the kings arbitrary power, in dispensing these honours, and marshalling those persons whom he had advanced to these high dignities, that, in an impetus of passion, they hang'd Cochran earl of Mar over the bridge of Lauder, and rais'd such violent emotions in the state, that his majesty, for security of his royal person, was forced to shelter himself in Edinburgh castle. During his confinement there, the English, with whom he was at war, having march'd to Edinburgh, and there being a treaty betwixt the Scots and them, of the 2d August 1482; the next day after this cessation, Alexander duke of Albany the king's brother, importun'd by the prayers and tears of the queen, for the king's liberty, by the assistance of William Bartrean provost of Edinburgh *, and with him the whole community and incorporations of crafts-men, intirely loving their king, and devoted to his service, loyally, and gener-

* *Yale Mag. Tom. xii. p. 161. Godscraft's history of the Deuel of Abernethy's Marital Achievements: Hawthornden's Hist.*

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roussly oblig'd themselves to repay to that king, the sums of money depurs'd by him in view of the marriage betwixt the duke of Rothefay and his daughter the lady Cecil: or, if the king did yet incline that the marriage should be compleated, they undertook, for their soveraign Lord the King of Scotland, that he should concur, conform to his former obligation, providing that their said soveraign lord, or the lords of his council, or the saids provost and burghers were informed of the king of England's pleasure and election upon the matter, by the first of All Saints next to come. And the saids citizens surprized and storm'd the castle of Edinburgh; and, to the great dissatisfaction of the rebellious nobles, set their soveraign at the liberty. These surprizing instantes of loyalty and valour, for which they shall be had in everlasting remembrance, procured from the king a grant of many new privileges, contained in a patent, which they call their GOLDEN CHARTER, dated 1482; particularly the magistrates are made heritable sheriffs within the said burgh, and liberties of the same. And another charter from their said soveraign lord, in favours of the said provost, baillies, council and communities of the said burgh, and their successors for ever, of all the customs of the haven of Leith, and road of the same, dated 16th November 1482; and a confirmation of a charter and infestment granted by Sir Robert Logan of Restalrig to them, of all the passages and ways leading to the haven and harbour of Leith, and from the same; containing divers liberties and immunities.

Indeed they very well deserved the favours bestowed on them: for 'tis certain that upon the king of England's sending his servant, the Garter King at Arms, to let them know, that, for several great causes and considerations, he had intirely refused to comply with the marriage betwixt the duke of Rothefay and his daughter, they repaid all the money, amounting to

6000 merks, which he deburs'd on that account.

Having trac'd the Blue Blanket to the origin of the Croisade, from whence it undoubtedly had its rise, I cannot pass over in silence the honour put upon it by this monarch, who was the first that gave it the civil sanction, not thinking the above donatives a sufficient reward to the loyal crafts, confirmed to them all the privileges of the Blue Blanket, which they claimed by prescription, or an immemorial possession, and ordain'd it to be called in all time coming, **THE STANDARD OF THE CRAFTS WITHIN BURGH:** For that king, full of the spirit that warms the blood of absolute monarchs, highly resent'd the treatment Robert Cochran, mason, by him created earl of Mar, had met with by his factious nobles, would needs confer this dignity upon the trades, in whom he plac'd his special confidence. The trades, thus honoured, renewed their Banner; or, to speak in the language of heralds, their Ensign, by way of Pennon, and the queen with her own hands painted upon it a Saltire, or St. Andrew's cross, a Thistle, an Imperial Crown, and an Hammer, with the following inscription.

Fear God, and honour the king,
With a long life, and prosperous reign,
And we, the Trades, shall ever pray.

The crafts having now not only the cross, but the crown on their ensign, were as firmly persuad'd of success in all their publick actions, as Constantine the Great, the first Christian emperor, in the year 306, of defeating the tyrant Maxentius, when, at noon-day, he saw a luminous cross in the air, with these words in Greek,

IN HOC SIGNO VINCES.

The old nobility and gentry were exceedingly nettled at the proceedings of the king, to re-establish his authority; but in the judgment of wise and loyal

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loyal men, very unjustly; For, the foundation of all obedience to superiors, are rewards and punishments; and royalty is an invention of divine wisdom, for the happiness of subjects; and kings, being common fathers to their people, are to reward virtue wherever they find it; 'tis their duty to do it, and the promise of the King of kings, that they shall do it, 'He will take their daughters and make them apothecaries, cooks and bakers; and he will take their sons and appoint them to his chariots, and to be his horsemen, and he will make them captains over thousands. As the wrath of a king is like the roaring of a lion, so in the light of his countenance is life, and his favour as the latter rain.

As the crafts in Edinburgh in the reign of his successors, made a very grateful and prudent use of the Blue Blanket, with respect to government; so they never failed, with this standard, to chastise all, who in the least infringed their rights and privileges, which king James VI. takes notice of in his *BASILIKON DORON*, or, *Advice to his Son and apparent successor, Henry Prince of Wales*, page 164. 'The crafts-men think we should be content with their work, how bad soever it be; and, if in any thing they be controul'd, up goes the Blue Blanket.'

As they flourished in the favours of their sovereign king James III, so did they in the reign of that courageous and pious prince, his successor,

King JAMES IV,

Crowned at Edinburgh 1489; who, for singular acts of loyalty performed by the city of Edinburgh, by his charter of confirmation, under the great seal, to the said provost, baillies, council and communities of the said burgh, ratified and confirmed the two above charters granted by king James III, and charter granted by Sir Robert Logan of Restalrig; which charter of

confirmation is dated at Stirling the 9th day of March 1510. And, by another charter, disposed to them the lands and haven of Newhaven, with the haven, silver, and all other profits, duties, liberties and immunities pertaining thereto, dated at Stirling the said 9th March 1510. Thus far was the city of Edinburgh honoured and privileged in the reign of king James IV. and was no less so, during the government of his son and successor,

King JAMES V.

For, during the wars 'twixt him and the earl of Northumberland, John Armstrang, chief of a gang of thieves, was inticed by the king's officers, to have recourse to the king, who had written a letter to him with his royal hand, to attend him at his palace of Hally-rood-house: The king hearing a distinct account of the crimes he was guilty of, ordained him to be committed to goal, and suffer, with his accomplices, according to law. This notorious high-wayman, with the assistance of his followers, drew upon the king in his chamber of audience, who was, with much difficulty, rescued by the courtiers and their attendants, and continued in their hostilities, designing to have murdered every soul in the royal palace, till it was noised in the city of Edinburgh, That the king was in imminent danger of being cut off by the hands of bloody ruffians: The crafts of the city rose, and slew every one of the assassins. The story is preserv'd in memory, not so much by our historians, who give but a faint account of it, as a ballad compiled by one of the greatest poets of that age.

There dwelt a man in fair Westmorland,
John Armstrang men did him call,
He had neither lands nor rents coming in,
Yet he kept eightscore men in his hall, &c.

The king
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The king he wrote an letter then,
 A letter which was large and long,
 He sign'd it with his own hand,
 And he promis'd to do him no wrong.
 When this letter came John him till,
 His heart was as blyth as birds on a tree;
 Never was I sent for before any king,
 My father, my grandfather, nor none but me, &c.
 By the morrow morning at ten of the clock,
 Toward Edinborrow gone was he,
 And with him all his eightscore of men,
 Good Lord, an it was a goodly sight to see.
 When John came before the king,
 He fell down low upon his knee,
 O pardon, my sovereign liege, he said
 O pardon my eightscore men and me,
 Thou shalt have no pardon, thou traitor strong,
 Nae for thy eightscore men and thee;
 For to-morrow morning by ten of the clock,
 Both thou and them shall hang on the gallow-tree.
 Then John look'd over his left shoulder;
 Good Lord, what a grievous look look'd he!
 Said, ' I have asked grace at a graceless face,
 ' Why there is nane for ye nor me.'
 But John had a bright sword by his side,
 And it was made of metal so free,
 That had not the king stept his foot aside,
 He had smitten his head from his fair bodie;
 Saying, ' Fight on my merry men all,
 ' And see that none of you be ta'en;
 ' For, rather than men mould say we were hang'd,
 ' Let them report that we were slain.'
 God wot, the trades of Edinburgh rose,
 And sae beset poor John around,
 That fourscore and ten of John's best men,
 Lay gasping all upon the ground, &c.

Having trac'd the loyal actions of the Citizens, especially the Crafts of Edinburgh, thro' the reigns of several Sovereigns; before I proceed to the reign of Queen MARY, I must take notice of the pious donations of an eminent Citizen of Edinburgh, MICHAEL MACQUHAN, and his Spouse, in favours of the HAMMERMEN, (who dedicated and consecrated the BLUE BLANKET to St. ELOI's Altar in St. GILES's Church) for founding of the MAGDALEN Chapel, where they now meet; which is contain'd in the following Charter:

TO all and sundry, to whos knowledge thir presents fall come, and be seen, I JONET RYNE, relict, executrix, and only intromissatrix, with the guds and gear of umquhil Michael Macquhan, burges of Edinburgh, wishing peace in our Lord, makes known by thir presents, That when the said Michael was greatly troubled with an heavy disease, and oppress'd with age, zit mindful of eternal life, he esteem'd it ane gud way to obtain eternal life, to erect some christian work, for ever to remain and endure: He left seven hundred Pound, to be employed for the supplement of the edifice of the Magdalen chapell, and to the other edifices for foundation of the chapel, and sustentation of seven poor men, who should continually there put forth their prayers to God Almighty; for there was many others that had promised to mortifye some portion of their goods for perfeiting and absolveing of the said wark, but they failzied, and withdrew from such an holly and religious work, and altogether refused thereupon to confer the samen. Quhilk thing I taking heavily, and pondering it in my heart, what in such an discrete business sould be done; at last, I thought night and day upon the fulfilling of my husband's will, and took upon me the burden of the said wark, and added two thousand pound to the

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700 l. left be my husband: And I did put furth
 these soumes wholly, after his death, up in the edi-
 fication of that chapel, ornaments thereof, and
 building of the edifice for the habitation of the
 chaplane, and seven poor men, and for buying of
 land, as well field-land, as burgh-land, and year-
 ly annualrents, for the nourishment, sustentation,
 and clothing of them, as hereafter mair largely set
 down. *Therefore, wit ye me,* To the praise and
 honour of Almighty God, and of his mother the
 Blessed Virgin MARY, and of MARY MAGDALLEN,
 and of the hail celestial court, to have crected and
 edified ane certain chapel and hospital-house, lyc-
 ing in the burgh of Edinburgh, upon the South-side
 of the King's high street, called the COWGATE,
 for habitation of the foresaid chaplain and poor,
 and that from the foundation thereof; and has de-
 dicate the samen to the name of MARY MAGDAL-
 LEN, and has foundit the said chaplain, and seven
 poor, for to give forth their continual prayers unto
 God, for the salvation of the soul of our most il-
 lustrious MARY Queen of SCOTS, and for the sal-
 vation of my said umquhil husband's soul and mine:
And also, for the salvation of the souls of my fa-
 thers and mothers, and for all the souls of those that
 shall put to their helping hand, or fall give any
 thing to this work: *As also,* for the patrons of the
 said chapel: *And also,* for the souls of all those
 of whom we have had any thing whilk we have not
 restor'd, and for the whilk we have not given satisf-
 faction; to have given and granted, and by this my
 present charter in poor and perpetual alms, and to
 have confirm'd in mortification: *As also,* to give
 and grant, and by this present charter, gives in
 poor alms and mortification, to confirm to Almighty
 God, with the Blessed Virgin Mary, the said chapel
 and chapel-house, for the sustentation of ane secular
 chaplain, and seven poor men, and for the chaplain,
 and

and four poor brethren, to have their yearly food,
 and perpetual sustentation within the said hospital;
 and for buying of their habits every twa year once,
 I mortify these annualrents under-written; *to wit*,
 An yearly annualrent of Aughtscore and aught
 Merks money of Scotland, out of that annualrent
 of Threescore Pounds yearly, to be uplifted and
 taue at twa terms yearly, Whitfunday, and Martin-
 mass in winter, be equall portions, out of all and
 hail the barony of Carnwath miln, and pertinents
 thereof, and the other Two Merks of the said an-
 nualrent of Threescore Pound, to be apply'd and
 used for my use, during my lifeti.ne; and after my
 decease, to the poor brethren under-written; *As*
also, for the dyet and sustentation of other three
 poor ones, and buying of their habits ilk twa year,
 after the decease of me the said JONET, reserving
 to me the liferent during my lifetime, *viz.* The for-
 said annualrent of Twa Merks of the said annual-
 rent of Threescore Pounds yearly, to be uplifted
 out of the lands of Carnwath: *As also*, another
 yearly annualrent of Twenty Merks money of
 Scotland, yearly to be uplifted, as had is, out of
 all and hail the lands pertaining to Cathrine Gil-
 lespie, and John Cockburn her spouse, lyand in the
 burgh of Edinburgh, upon the South-side of the
 high street thereof, betwixt the trans of the vennel
 called Hair's-clofs, and the trans of the vennel
 called Borthwick's-clofs: *As also*, an other year-
 ly annualrent of Ten Merks, out of the tenement
 of umquhile Andrew Harly, lying upon the North
 part of the King's high street: *And also*, another
 annualrent of Twelve Merks, out of the tenement
 of land pertaining to umquhile James Young: *And*
als, another annualrent of xiii sh. iiii d. out of the
 tenement of land pertaining to Edward Thomlon,
 Baxter, lying in the said burgh, in Peebles-wynd.
 Whilk chaplain, and his successors, shall have for
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their yearly sustentation Twenty-four Merks money
 of Scotland, out of the foresaid yearly annualrent
 of Aughtscore and eight Merks, dureing JONET
 RYND's lifetime; and after her decease, out of all the
 foresaid yearly annualrents, to be taken up by him-
 self at Whitsunday, and Martinmas in winter, evry
 year in all time coming, be equall portions. Whilk
 chaplain shal have the care, government and admi-
 nistration of the foresaid hospital, and of the fore-
 said poor brethren, and of all other poor brethren
 that shall, in any time thereafter, be put thereintil,
 and shall, three times in the year, provide to them
 the ecclesiastical sacraments, provideing they be
 be found meet and apt for receaveing thereof; *as*
wit, the feast of Pasch, Pentecost, and Nativity of
 our Lord Jesus Christ. Whilk chaplane also shall
 see, that in the foresaids feasts, and other conve-
 nient times, chiefly when they shall be sick of any
 heavie infirmity, how the foresaid poor shall be
 worthyly disposed for receaveing of the sacrament;
 and for that effect, he shall exhort them, and shall
 charitably move them, and shall hear their confes-
 sions. And the said chaplain shall be obliged, eve-
 ry feriat time of the week, if it be not ane feast-
 day, to make ane Mess of Rest, with ane Psalm
 direct to the LORD, for the foresaid souls. Nei-
 ther shall it be leisome to the said chaplain to have
 any substitute under him, to serve in the said hos-
 pital for him, except in the time of infirmity
 and weakness allenerly; to the whilk Mess the
 foresaid seven poor, and any others to be found
 thereintil to be present, and to interceed at GOD
 for the foresaid souls; and he shall have ane care,
 that the foresaid poor shall diligently observe the
 whole foundation and articles as is herein set down.
And farther, We will and ordain, That the said
 chaplane and his successors for the time, at the first
 terme of their entry and admission in the said hospi-
 tal,

tall, shall find sufficient caution to the patrons of
 the hospital, for the well preservation of all the
 Jewells, ornaments, and others whatsoever, which
 shall belong to the said hospital, to be delivered by
 them to the patrons under an inventar; and that
 he shall not sell, nor put away any of the said or-
 naments; neither shall it be leifume to the said
 chaplane to embrace any other chaplanrie or ec-
 clestiastick office; whilk if he doe, his chaplanrie
 shall vaik, without any declarator of any judge-
 and it shall be leifume to the patrons to confer the
 samen upon ane other. And if he be found incon-
 tinent of his body, either by lunury, adultery, in-
 cest, drunkenness, dissentions, or of any other not-
 tor or manifest crimes, and found culpable by the
 patrones, or most part of them, before ane nottar
 and faithfull witnesses, shall be three times admo-
 nisht to desist frae them; and if, after ane full year
 out-run, he be found incorrigible, it shall be con-
 ferr'd be the patrons upon an able chaplane.
And sarder, The said chaplain, every year, once
 in the year, for the said MICHAEL and JONET,
 shall make suffrages, which is, *I am pleased, and*
direct me, O LORD, with an Mess of Rest; being
naked, he clothed me; with two wax candles
 burning on the altar. To the whilk Suffrages
 and Mels, he shall cause ring the chappell bell the
 space of ane quarter of ane hour; and that all
 the foresaid poor, and others that shall be there-
 intill, shall be present at the foresaid Mels with
 their habites, requesting all these that shall come
 in to hear the said Mels, to pray for the said souls.
And sarder, Every day of the Blessed Mary Mag-
 dallen, patron of the foresaid hospital, and the day
 of the indulgences of the said hospital, and every
 other day of the year, the said chaplane shall offer
 up all the oblations; and for every oblation shall
 have twa wax candles upon the altar, and twa at

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the foot of the image of the patron in twa brazen
candlesticks, and twa wax torches on the feast of
the Nativity of our Saviour, Pasch, and Whit-
day, of the days of Mary Magdallen, and of the
days of the indulgences granted to the said hospi-
tal, and doubling at other great feasts, with twa
wax candles allenerly. *And likewise,* He shall
preserve the altar in the ornaments thereof; and
he shall preserve the jewells and ornaments of the
altar clean and tight; and he shall be obliged and
restricted to furnish bread, wine and wax to the
said hospital, for the hail year. *As also,* The
said chaplain shall be obliged, at his entry, before
he be admitted to the said hospital, to give his great
oath, by touching the sacred Evangile, That he
shall neither, directly nor indirectly, by what sum-
ever pretence or color, seek the derogation of this
foundation, in hail or in part, neither he himself,
nor he any other party; neither shall he have any
dispensation or derogation from any other the time
of his admission; neither shall he be put into the
said chaplanry by any other, but shall only have
his admission from the said patrons; to the effect,
That if he derogate any thing from the said hospi-
tal, and shall not fulfil the hail articles and clauses
thereof, he shall by the same patrons be removed,
and another able chaplan put in his place. *And also,*
We will and declare, That the foresaid seven poor
men, and likewise any other of that kind that shall
be foundit or put thereintill be any others, that
they shall give obedience to the said chaplain in all
honest and leilome things, as their undoubted and
lawful master of the said hospital; and that none
be admitted amongst the said poor brethren of
the said hospital, but such as are not married, and
not stained with an concubine, or with any other
notorious crime; and that none be admitted, except
he be past, before his admision, threecore years,
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' except they be impotent and miserable persons,
 ' who otherwise are not able to get their daily bread.
 ' And that no woman, howsoever miserable or impo-
 ' tent, be any ways received or admitted in the said hos-
 ' pital; and that no woman shall frequent this house
 ' of hospital at no time, and chiefly in the night-
 ' time; and that one of the said seven poor men,
 ' weckly, in his own turn, shall be janitor, who shall
 ' open and steik the gates thereof, and shall make
 ' clean the said chapel and common house thereof
 ' every day, and keep it honest from all filth. And
 ' if it chance that the said janitor be sick for the
 ' time, that he cannot do it, then another of the
 ' said poor brethren, in his turn, most able and meet,
 ' by the discretion of the said chaplain, shall be ap-
 ' pointed. And the said janitor, every day, from
 ' Pasch to the feast of St. Jude, from half six in the
 ' morning, he shall open the gates, and close them
 ' again at aught hours at night; and the rest of the
 ' year he shall open at seven hours in the morning,
 ' and close them again at seven at night, and shall
 ' ring the bell of the said chapel for the space of a
 ' quarter of an hour, immediately after the open-
 ' ing, and a little before the closing: And that the
 ' said seven poor, and every one of them shall, im-
 ' mediately after ringing of the bell, repeat the
 ' Lord's Prayer five times, and the Angelical Saluta-
 ' tion fifty times, and the Belief of the Apostles once
 ' in the day; and they shall repeat the twa psalms
 ' that are called the Blessed Virgin's, before the
 ' the compleating of their dinner, and Resection at
 ' twelve hours. And the dinner being done, the
 ' foresaid haill poor, within the said hospital for the
 ' time, shall convene before the great altar, and
 ' there, with their bowed knees, give five Pater
 ' Nosters, fifty Ave Maria's, and ans Creed, &c.

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The hospital was founded by Michael M'Quhan, *anno* 1503; but the charter given by the relict, 1545.

This chapel is adorned with the arms of the good town of Edinburgh, being argent, a castle triple tower'd Sable, marshall'd of the 1st, surmounted with Thanes gules, supported on the dexter by a virgin lady, on the sinister with a deer, and Accolée: Behind the shield, the sword of honour and mace, ensigned with an imperial crown; below, in a compartment, NISI DOMINUS FRUSTRA. Round this achievement are the armorial ensigns of the following incorporations, according to their precedence.

In the first oval.

I. CHIRURGEONS.

Az. on a fess. Ar. a naked man fess-ways proper, twixt a dexter hand, palmed, and in its palm an eye proper, issuing out from the chief. In the dexter canton, a saltire Ar. under an imperial crown Or. Or proper, surmounted of a thistle proper, Or vert. And in base, a castle Ar. masoned Sab. All within a border Or, charged with the several instruments suitable to the society.

II. GOLD-SMITHS.

Quarterly Gu. and Az. on the 1. a Leopard's head Or, 2d, a covered cup, and in chief two annulets Or, 3 as 2, and 4 as 1.

III. SKINNERS.

Ermine on a chief Gu. three imperial crowns Or.

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IV. FURRIERS.

Parted *per fefs*, Gu. and Ar. a pale counter-charged
of the same on the 1. three goats of the 2.

V. HAMMER-MEN.

Az. a hammer proper, enflign'd with an imperial
crown.

VI. WRIGHTS.

Az. a square and compass Or.

VII. MASONS.

Ar. on a cheveron 'twixt three towers embattled
Sab. a compass Or.

VIII. TAYLORS.

Az. Scizars expanded Or.

IX. BAKERS.

Az. three garbs Or. from the chief waved, a hand
issuing, holding a pair of ballances extending to the
base.

X. FLESHERS.

Ar. two slaughter-axes proper saltire-ways, ac-
companied with three cows heads couped Sab. 2. in
flank, and 1. in base, and on a chief Az. a boar's
head couped 'twixt two garbs Or.

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XI. CORDINERS.

Az. their cutting-knife in pale, and in chief, a ducal crown Or.

XII. WEBSTERS.

Ar. on a Chev. Az. 'twixt three Leopards heads of the same, holding in their mouths a spool or shuttle of yarn Or, as many roses Gu.

XIII. HATTERS and WAKERS.

Parted per pale Gu. and Ar. on the 1. a Chev. of the last, 'twixt two hat-string bands in chief, and in base a thistle Or, on the 2. a sinister hand palmed proper, erected in pale 'twixt two hat-strings Sab. and in chief a hat of the last.

XIV. BONNET-MAKERS and LITETERS.

Ar. a fess 'twixt two bonnets, Az. Or proper, tufted Gu. impaled with Or, a Chev. Gu. betwixt three cushions Az.

And round the Hammer-men's arms, in a second oval, the ensigns of the following arts.

XV. BLACK-SMITHS.

Az. a Chev. betwixt three hammers, each ensign'd with ducal crowns Or.

XVI. CUTLERS.

Gu. six daggers plac'd saltire-ways, two and two, proper, handled Or.

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XVII. SADDLERS.

Az. a Chev. betwixt three saddles Or.

XVIII. LOCK-SMITHS.

Az. a key impaled Or.

XIX. LORIMERS.

Az. a Chev. betwixt three horse-bridle bitts Ar.

XX. ARMORERS.

Arg. on a Chev. Gu. four swords saltire-ways, proper, handled Or, and on a chief of the second, two helmets of the same.

XXI. PEUTHERERS.

Az. on a Chev. Ar. betwixt three portculiecs Or, as many *Tistles* vert, and flowered gules.

XXII SHEAR-SMITHS.

Gu. wool-shears impaled Az.

Placed above these are the Imperial Arms of Scotland, thus blazoned, viz.

Or, a lion ramp. Gu. armed and langued Az. within a double tressure, flowered and counter-flowered, with *Flower de Lisses* of the 2. encircled with the order of Scotland, the same being composed of rue and thistles, having the image of St. Andrew, with his cross on his breast, above the shield an helmet, answerable to his majesty's high quality and jurisdiction, with

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with a mantle Or, doubled ermine, adorned with an imperial crown, beautified with *Crosses patees*, and *Flower de Lisses*, surmounted on the top, for his majesty's crest, with a Lion Sejeant, full-faced, Gu. crown'd Or, holding in his dexter paw a naked sword proper, and in the sinister, a scepter, both erected pale-ways, supported by two unicorns argent, crown'd with imperial, and gorged with open crowns, to the last chains affixed, passing 'twixt their fore-legs, and reflexed over their backs Or. he on the dexter embracing and bearing up a banner of cloth of gold, charg'd with the royal arms of Scotland; on the sinister, another banner azure, charged with the St. Andrew's cross argent, both standing on a copartment placed underneath, from which issues two thistles, one towards each side of the escutcheon; and, for motto, in an Escrol above all, IN DEFENCE; under the table of the copartment *Nemo me impune lacesset*.

The hammermen's seal, is the effigies of St. Elot in his apostolical vestments proper, standing in a church-porch, a porch adorned with five pyramidal steeples engraven, each surmounted with a plain cross, holding in his dexter a hammer bar-ways, and in the sinister a key bend-ways. Round the effigies are these words, *Sigillum commune artis Tudiatorum*.

The above fundamental charter, in favours of the Magdalen hospital, is swelled with the popish doctrine of merit, and gives us a true representation of the chicanery of Romish priests, who sell their coffers, and make their kitchens smoke, for heaven itself to sale. The avarice of church-men in these dark times, as the learned Sir George M'kenzie in his printed pleadings observes, was so extravagant, that the legislature in Germany, Denmark and other countries, tax'd the Quotas of pious donations, lest the people, decoy'd by their priests to purchase heaven, should have starv'd themselves upon earth.

As the Hammersmen have St. ELOI and St. MARY MAGDALEN for their Guardians; so the Chirurgeons have St. MUNGO; which appears by their SEAL OF CAUSE, a Copy of which follows:

TILL all and sundry whas knowledge thir present letters shall com, The Provost, Bailies, and Council of the burgh of Edinburgh, greeting, in GOD everlasting; *Wit your Universtys,* That the day of the date of these Presents, compeired before Us, sittaind in judgement in the Tolbuith of the said burgh, the Kirk-Master*, and Brether of the Surgeons and Barbaris within the same, and presented to us their bill and supplication, desiring us, for the loving of God, honour of our Sovereign Lord, and all his liedges, and for worshipec and policy of this burgh, all for the guid rule and order to be had and made amongst the saids Crafts in tyme to come, That we wauld grant and consent to them the Priviledges, Ruls and Statuts contined in the said bill and supplication, qik after follows:

TO you, my Lord Provost, Baillies, and worthy Council of this guid towne, right humble means and shaws, Your dayly servitors the Kirk-Master and Brether of the Surgeons and Barbaris within this brughe, That where we believe it is weall knowne till all yor Wildoms, how that we uphold an altar situate within the Colledge-Kirk of St. Giles, in honour of GOD, and St. MUNGO, our Patrone, and has nae importance to uphold the same, but our sober oukleye penny and upsets, quiks are small in effect till sustance and uphald our said altar in all necessary things convenient thereto.

* DEACON, or Chief Master of the Incorporation.

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' thereto. And because we ar, and ever wes of guid
 ' mynd to do this guid toun all the stede, pleasure and
 ' service that we cane or may, baith in walking,
 ' warding, stenting, and bearing of all portable
 ' charges within this brugh at all tymes, as other
 ' nightbours and Crafts does within the same. *We*
 ' *desire* at your Lordships and Wifdoms, till give and
 ' grant till us, and our suecessors, the Rules, Statuts
 ' and Priviledges under-written, quhilk ar consonant
 ' to reason, honor to our Sovereign Lord, and all his
 ' liedges profit, and love to his guid town.

' *In the first*, That we might have yearly chosne
 ' amongst us, our Kirk-Master and Over-man, to
 ' whom the haill Brethren of the Crafts forsaids shall
 ' obey for that year.

' *2do, Item*, That nae maner of person occupy
 ' nor use any points of our said Crafts of Surgery, or
 ' Barber Craft, within this brugh, but gif he be first
 ' frie man and burges of the sament, and that he be
 ' worthy and expert in all the poynts belongand to
 ' the saids Crafts, diligently and avisedly examined,
 ' and admitted by the Masters of the said Crafte, for
 ' the honorable serving of our said Sovereign Lord,
 ' his lieges, and nightbours of this brugh: *And also*,
 ' That every man that is to be made frie man among
 ' us, be examined and provit in thir points following:
 ' *That is to say*,

' That he know anatomia, natur and complexion
 ' of every member of humans body; and lykwise,
 ' that he know all the veins of the sament, that he
 ' may maik Phlebothomia in due tyme, and also
 ' that. *And also*, That he know in quhilk member
 ' the sign hes domination for the tyme; for ever ilk
 ' man ought to know the natur and substance of eve-
 ' ry thing he wirks, or else he's negligent; and that
 ' we may haue anes in the year ane condemnit man,
 ' after he be dead, to maik anatamia of, wherthrow

' we

we may haue experience ilk ane to instruct others;
and we shall do sufferage for the faul.

310, And that nae barbar, master nor servant,
within this burgh, hant, use, nor exerce the Craft
of Surgery, without he be expert, and knaw perfectly
the things aboue-written; and qhat persons
that shall happen to be admitted frie men or masters
to the saids Crafts, or occupys any part of the same,
shall pay at his entrie for his uplet, Five pounds usual
money of Scotland, to the reparation and upholding
of our said altar of St. MUNG0, for diuyn service
to be done thereat, with a dinner to the Masters
of the saids Crafts at his admission and entres
amangst us; *Exceptand*, That every frie man
master of the said Crafts, one of his lawful gottne
sons to be frie of any money peyng, except the
dinner to be made to the Masters, after he be examind
and admitted by them, as said is.

40, *Item*, That nae Master of the saids Crafts
shall taik any apprentice or sied man in tyme coming
till use the Surgeon-Craft, without he can baith
write and reade.

And the said Master of any of the saids Crafts,
that taiks any Printice, shall pay at his entrie, to
the reparation of the said altar, Twenty Shillings;
and that nae Master of the saids Crafts receipt or
receiue any other Masters Printice, or servant, quhillst
the issue of his tearms be runne; and wha that
does in the contrair thereof, as aften as he faills,
shall pay Twenty Shillings to the reparation of the
said altar, but favours.

50, *Item*, Every Master that is receiv'd frie man
to the saids Crafts, shall pay his oukly penny with
the priests myte, as he shall happen to come about;
and evry serwand that is a sied man to the Masters
of the saids Crafts, shall pay, ilk ouk, ane Half-penny
to the said altar, and reparations thereof;

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and that we haue power till choyce a cheplaine till do diuyn service dayly at our said altar at all tymes, when the same should wawyik, and till choyce an officer till pass with us for the engathering of our quarter-payments, and ourly pennys, and to pass before us on Corpus-Xti day, and the otteous thereof, and all other general proecessions and gatherings, *siklyk*, as other Crafts hes within this brugh; and that ane of the Masters of the forsaid Crafts, with the chaplain and officer of the same, pass at all tymes needful, list and raise the said quarter-payments frae evry person that awe the same; and gif any disobey, that we may point and distrenzie therefor all tymes, hauing an officer of the town with us.

6to, *Item*, That nae person nor frie man of the saids Crafts, purchace any lordships in contrair the Rules and Statutes above-written, in hendring or skaithing of the Crafts forsaid, or common weall thereof, under the pain of tinsel of their freedoms.

7mo, *Item*, That all the Masters, Frie-men, and Brether of the saids Crafts readily obey, and come to their Kirk-Master, or Deacon, at all tymes, quhen they shall be required thereto by the said officer, for till hear quart.r-comps, or till avise for any thing concerning the common weall of the saids Crafts; and wha that disobey, shall pay Twenty Shillings, to the reparation of the said altar; and that nae persons, man nor woman, within this brugh, maik nor sell any Aquavita within the samen, except the said Masters, Brether, and Frie-men of the saids Crafts, under the pain of escheat of the samen, but favours. *Reseking*,

Heisfor your Lordships and Wilsdoms, at the reverence of God, that ye will avyze with thir our simple Desyrs, Ruls, Statuts and Priviledges above-writtne, and grant us the same ratified and approved by yow, under yor comon Seall of Cause;

and

‘ and with the grace, we shall do sik service and
 ‘ pleasur to the King’s Grace and the good, that ye
 ‘ shall be contentit thereof; and yor deliverance
 ‘ heiruntill humbly I beseeke.

‘ **T**HE quhilk Bill of Supplication, with the
 ‘ Ruls, Statuts and Priviledges contind therein-
 ‘ till, beand read before us in judgment; and we
 ‘ therewith beand riplie and distinctly advysed, thinks
 ‘ the same consonant to reason, and nae hurt to our
 ‘ Sovereign Lord’s Hynes, Us, nor nan other of his
 ‘ leidges, thereintill: And therefor we consent and
 ‘ grant the sament to the forsaid Crafts of Surgen-
 ‘ ary and Barbars, and to their successors. And
 ‘ in suae far as we may, and hes pouer, confirms,
 ‘ ratifys and approves the saids Statuts, Ruls, and
 ‘ Priviledges in all poynts and artikls contind in the
 ‘ said Supplication above-writtne. And this to-all
 ‘ and sundry quhom it effeirs, or may effeir, we maik
 ‘ knayne by thir our letters; and for the mair veri-
 ‘ fication and streaneth of the sament, we haw too
 ‘ hungen our comon Seal of Cause. At Edinburgh,
 ‘ 1st July, the zear of God 1505.’

The SEAL of the Good Town is appended with
 this Inscription round it:

SIGILLUM BURGII DE EDR. AD CAUSAS.

The Crafts, who behav’d so loyally before they
 were incorporate, and form’d into societies, continu-
 ed to flourish in their Sovereign’s favours, and were
 warm’d with beams from the throne. A signal in-
 stance of their fidelity to King JAMES V. I cannot
 maik to relate. The Crown being debtor to the
 town of Edinburgh in vast sums, for which she had
 not only the security of the government, but the per-
 sonal obligation of the Monarch; wearied with dis-
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appointments, and the merchants murmuring for want of payment from the town, to whom they had given considerable loans, for the behoof of the publick; the magistrates and merchants, in concert, raised a Mob, and gave directions to the Ring-leaders, what, and how far to act, to insult the King as he was passing the streets to the Parliament-house; who, after a scuffle with his guards, violently seiz'd upon his Sacred Majesty, and thrust him within the walls of their common goal. Some of his Majesty's retinue having alarm'd the Deacons of Crafts with what had happen'd, the Trades instantly conven'd, and unanimously agreed, That their Ensign should be display'd, for convocating the Lieges, to rescue their captive Monarch; which was accordingly done, and soon procur'd the King to be liberate, whom they safely convey'd to his Royal Palace of HOLY ROOD-HOUSE. The Magistrates, who had hounded out the Mob, dreading the consequence of their traiterous actings, and knowing the weak Side of *Cuthbert*, the Deacon-Conveener, who headed the Trades, brib'd him with a lusty Purse of Gold, to betray his Trust.

The King next morning sent for *Cuthbert*, (whom he call'd his faithful General), and told him, "He had a grateful Remembrance of the LOYALTY and Valour of his faithful Subjects the Trades of EDINBURGH, and was resolv'd to confer some remarkable Token of Favour upon them."

Cuthbert, well instructed by the *Magistracy* and *Merchant-Council* how to behave, Answered,

"May it please your Excellent Majesty, We your obliged and devoted Servants, the Trades of Edinburgh, did nothing but what was our bounden Duty: But since your Majesty is graciously pleas'd, not only to remember, but reward our dutiful Behaviour, I presume, in name of my Brethren, to beseech your Sacred Majesty, to make your most faithful and loyal Servants, the Trades of Edin-

“ burgh, in all Time coming, free of that toilsome
 “ Affair of being Magistrates of the Burgh, and let
 “ the disloyal Merchants be henceforth loaded with
 “ the Office.”

The King surpriz'd with the Supplication, gave a
 smile, and said, “ Cuthbert, It shall be done.”

The man's treachery was soon blown about, to
 the amazement of the incorporations, who found,
 that their loyalty, which they justly expected would
 have advanced their interest, as it did their honour,
 had turned to their real detriment: and therefore
 they applied to the courtiers, to represent to his ma-
 jesty how villainously they had been betraycd. As
 soon as the king was informed, he commanded the
 Crafts to lay their demands before him, which they
 accordingly did in a short memorial, craving his ma-
 jesty would be pleased to confirm all their ancient
 Privileges of the BLUE BLANKET. His Ma-
 jesty graciously received their Petition; and not only
 granted their request, corroborating all former Grants
 and Privilegess by immemorial possession, but consi-
 derably enlarged its authority; declaring, “ That
 “ whenever they display'd their Ensign of the BLUE
 “ BLANKET, either in defence of the Crown, or
 “ Crafts, all Craftsmen in Scotland, and Soldiers in
 “ the King's pay, who had been educate in a Trade,
 “ should repair to THAT Standard, and fight under
 “ the command of their General.” Thus did that
 excellent Monarch reward LOYALTY; and the
treacherous Conveener was murder'd at the North-
 Loch, near a Well, yet known by the Name of
Cuthbert's-Well.

This was certainly the highest Honour the King
 could put upon the Crafts: For a Standard hath
 been esteemed so in all ages. Hence the Scripture
 expresses the strength and power of the church by a
 Standard, *Cant. vi. 4. Thou art beautiful, O my
 Love, as Tirzah, comely as Jerusalem, terrible as an*
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army with Banners: And the Love and Favour of God, Cant. ii. 4. *He brought me into the banqueting-house, and his Banner over me was Love.* Cant. v. 10, according the Hebrew Text, *My Beloved is the Standard-bearer among ten thousand;* which our translators very defectively render, *The Chief among ten thousand.* And the antiquity and honour of the Standard is more plainly express'd in the book of Numbers ii. 2. &c. *Every man of the Tribe of Israel shall pitch his own Standard, with the ensign of their father's house, far off; about the tabernacle of the congregation shall they pitch, and on the east side, toward the rising of the sun shall they of the Standard of the camp of Judah pitch throughout their armies; and Naashon the son of Amminadab shall be Captain of the children of Judah: On the west side shall be the Standard of the camp of Ephraim, according to their armies, and the Captain of the sons of Ephraim shall be Elishama the son of Ammihud. The Standard of the camp of Dan shall be on the north side, by their armies, &c.*

As the Almighty has compared the power of his church to, and honoured his saints with a Standard; so hath it been the custom in all ages of the world, for generous princes, in rewarding valour and noble achievements, to confer a Standard; as Guillin, in his display of Heraldry, observes, Hungus King of Picts gave to his warriors an Ensign, bearing the figure of a Cross, in the fashion of a Saltire. Philip King of France, or (as Favin would have it) Baldwin the First, King of Jerusalem, gave to his followers an Ensign, with two red Crosses united into one; and to the Christian merchants of Naples, who fought against the Saracens for the Christian religion, whom he made Knights of Rhodes, now of Malta, a white Cross, to be worn on their left shoulder. Reme Duke of Anjou, King of Jerusalem and Sicily, gave to his warriors an Ensign of Crimson Velvet, with a Golden

Golden Crescent, and ennamell'd red, because they had been long dy'd in Blood. Arthur, King of the Britons, (as Seger remarks), founder of the Order of the Round Table, institute the Fraternity of the Knights of the Table, in token of Brotherly Love, and gave them a Round Table, which yet hangs in their castle: And, to give no more instances, Sir John Smith got from King Charles I. the Royal Standard which he carried off at the battle of Edgehill, and was knighted under it.

Since Kings in all ages have bestowed the Ensign upon well deserving persons, we need not wonder that the Kings of Scotland, to whose Blood Generosity is congenial, bestowed this Standard of the BLUE BLANKET upon Tradesmen, who rendered themselves noble by their actions: As Diogenes says, *Nobleness of Blood is a Cloak of Sloth, and a Vizard of Cowardice; but immortal is their Fame upon whom Princes confer Honours, according to their Deserts, for defending the Holy Church, King, or Country.* And what Reason can be assign'd, why Tradesmen should not be advanc'd as well as others, since the greatest Princes on Earth have been Artists. Henry Peocham tells, That Solymán the Magnificent, his Trade was making of Arrows. In Venice, every Artificer is a Magnifico. In the Low Countries, Mechanicks are declared Gentlemen, by a grant from King Charles V. in consideration of their services during his wars. And to all those who contemn Mechanicks who raise themselves by their Valour, I must give the memorable Answer of Verduge, a Spaniard, and a General in Friezland, to some persons of quality, who resented his taking the head of the table at a publick entertainment: *Gentlemen, question not my Birth, (tho' I be the Son of a Hangman), for I am the Son of my own Desert and Fortune. If any Man do as much as I have done, let him take the Table-head with all my Heart.*

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Thus far have I trac'd the Loyalty of the Crafts of Edinburgh, and shall now proceed to the Reign of

MARY Queen of SCOTS.

During whose minority, a controversy being betwixt the magistrates of Edinburgh and the Deacons of Crafts, for breaking in upon the Legal Privileges of the Incorporations; this so inflam'd the DEACONS of the Trades with a keen Resentment, that in the Tolbooth of Edinburgh, where the Courts of Justice then sat, they drew their Swords, demanding Justice; and, if they had not been restrain'd by the King's forces, then in the city, whom the magistrates call'd to their assistance, they had been all kill'd on the Bench.

Being thus reliev'd, they committed the assassines, as they term'd them, prisoners to the castle of Edinburgh, where they remain'd in close confinement, till the several Incorporations having met in the absence of their Deacons, concluded to relieve them after the never-failing method of Displaying the BLUE BLANKET; which they did, and thereby convoked Thousands of the King's Lieges in a very few Hours.

The extraordinary concourse of people alarm'd the government so, that the King's Privy Council met upon that extraordinary emergent, and resolv'd, That the Earl of Arran should interpose his Royal Authority, and stop procedure of the Lords of Justiciary, before whom a Criminal Process was intended, at the instance of the saids magistrates of Edinburgh, against the Deacons of Crafts, and to importune the differences betwixt them to be submitted to him. The wise Regent comply'd with the advice, and publish'd the following Edict:

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GUBERNATOR,

Thus

GUBERNATOR,

" Justice and Justice-Clerk, and your Deputis,
 " We greit you weille, FORSAEMEIKLEAS
 " William Smeberd, Robert Hutchiesoune, James
 " Forret, Thomas Schort, Archbald Dewar, Andro
 " Edgar, George Richardsone, Thomas Ramsay,
 " James Downwieke, William Purdie, William
 " Quhite,

" being in ward
 " within the castle of Edinburgh, for alleadged
 " drawing of quinzearis in the tolbuith of Edin-
 " burgh, in presence of the provest and baillies thair-
 " of, the xi. day of August instant, and furth-bring-
 " ing of the BLEW BANNER of the BLEW
 " BLANKETT in our presence, callit, The
 " HALLY GUIST, has fundin Suretie to underlye
 " the Law for the samyne, and for all otheris
 " Crymes that can be impute to them, the x. day
 " of October nixt to cum, as the Act of Adjournal
 " maid thairupon bears: Howbeit, as we are in-
 " formit, the saidis personis are innocent of the saids
 " alleagit Crimis; OUR WILL IS HEIR-
 " F O R E, and for certain utheris reasonable causes
 " and considerationis moveing us, We charge you
 " strictly, and commandis, That incontinent, efter
 " the sight hereof, ze desist and seifs frae all Pre-
 " ceeding agains the saids persons, or any othiris
 " Craftsmen of the said burgh, for the saids allegett
 " Crymes, till the day above-written; or for any
 " othiris Crimes, Actionis, Transgressionis, Crymit,
 " or Offences quhatsoever, comitit or done be
 " thame, or any of thame in ony time begane, un-
 " to the day of the date hereof; but continowe the
 " samyn to the Ayr. Dischargeing you otherwayes
 " theirow, and of your offices in that parte in the
 " mene tyme be thair Presentis, *Notwithstanding* ony
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“writtingis gevin, or to be givene in the contraire,
 “or ony pains contenit therein, as ze wil answer to
 “us theirupon. Subscrivit with our hand, and ge-
 “vine under our Signet, at Haly-rude-house, the
 “first day of September, the zeir of GOD One
 “thoufand five hundred and forty three zeirs.”

JAMIS G.

Thus the Crafts defended the Rights and Liberties of the BLANKET to the exposing of their Lives; for they could not brük the unjust proceedings of the magistrates, and therefore determined to keep these Privileges intire, which they had obtained by an infinite multitude of Great Actions.

I must here take occasion to remove a common objection against the Authority of the BLUE BLANKET, *That it never had any Legal Privileges*: For, had not the Regent known, that the Crafts were warranted to display their Colours when the Privileges of their Incorporations were violatèd, he would surely have done justice to the magistrates, in punishing these Crafts as a seditious rabble, and, with the power of the Queen's forces, reduced them to obedience, especially the Deacons, by whose Authority the Lieges were convocate, who were prisoners within the King's garrison: But it is remarkable, tho' the BANNER was display'd in his own Presence, as his Edict relates, he did not punish them for a Trespas against Law, but was forc'd to have a recourse to policy, to stop the effusion of Christian blood, by interposing the Judges of Justiciary from proceeding against them for their riot, in assaulting the Magistracy in their Court of Justice with weapons; for doing of which they were certainly culpable, and therefore he oblig'd them to find bail as to that. We must undoubtedly conclude, they justified their Actings in displaying the BLANKET, otherwise there had certainly been a law enacted,

enacted, prohibiting them from that practice for the future, under the pain of High Treason.

Tho' the Crafts, and other Citizens of Edinburgh made a bold stand for the Glorious Reformation; (which was carried on in the reign of this beautiful, learned, but unfortunate lady, Queen Mary, who tenaciously adhered to the interest of the Romish church) in a more tumultuary way than in England, and other reformed countries; yet they had a just sense of their obedience to Cæsar, and acted under the influence of that christian maxim, * 'That it is the duty of the people to pray for magistrates, to honour their persons, pay them tribute, obey their lawful commands, to be subject to their authority for conscience sake; and that infidelity and difference in religion doth not make void the magistrates just and legal right, nor free the people from due obedience to them.' So that their actions, during this reign, when turbulent factions were bandying one another, showed a venerable decorum. And the queen was sensible of their loyalty, as is evident from the preamble of a charter granted by her, and Henry her husband, under the great-seal, to the provost, council, and communities of the said burgh, and their successors, 'Of all and hail the superiority of the village of Leith, with the pertinents, and superiority of the inhabitants and indwellers of the samen, as of the houses, tenements, annualrents, links, orchards, profits, duties, services, tenants, tenants-dries, services of free-tenants, &c.' As is at more length express'd in the said instrument, dated the 4th day of October 1565, and in the 1st and 23d years of their reign. Which superiority of Leith, the magistrates of Edinburgh, by a letter of reversion, disposed back to the said queen Mary, under reversion of

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* Westminster Confession of Faith Chap. xxiii. Sec. 22.

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James VI,
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10000 merks usual money of Scotland. This superiority of Leith was thereafter, by her son and successor James VI, assigned to his beloved counsellor Sir John Maitland of Thirleston his chancellor and secretary, his heirs and assignies, dated the 7th of July 1587, ratified and approved by the states of parliament the 29th day of the month, and year aforesaid; which reversion is renounced by John lord Thirleston, son and heir to the said Sir John Maitland, with advice and consent of Sir John Cockburn of Clarkingtoun his tutor-testamentor, in favours of the provost, baillies, council, deacons of crafts, and community of the said burgh of Edinburgh, as is at length contained in the saids letters of renunciation, of date the 28th December 1607, and ratified by the said John lord Thirleston, to the saids provost, baillies, council, deacons of crafts, and community of the said burgh, the 24th of November 1614.

The loyal crafts of Edinburgh gave surprizing evidences of their loyalty to their king, and gratitude for the privileges of the Blue Blanket, during the long and peaceful reign of the first protestant king of Scotland, who with learning and eloquence defended the reformation against cardinal Robert Bellarmine, one of the stoutest pillars of the Romish hierarchy, and showed how well he merited the royal title, Defender of the faith.

But before I proceed to this reign, I must relate two remarkable passages relating to the Crafts, which I had almost omitted.

When faction and tumult possessed an absolute and unlimited sway, during this queen's reign, the loyalty of the Crafts was not at all diminished: for when the queen had recourse to arms, to oppose the earl of Murray and his associates, who, under pretence of bringing the earl of Bothwel, her husband, to a fair trial, as accessory to the late king Henry's murder, had, *anno* 1567, raised an army against her, and

made

made her prisoner at Carberry-hill: she was brought to Edinburgh; where, instead of allowing her the use of her palace, she was shut up in the provost's house. As she entered the city, covered with tears and dust, and in a garb far below her birth and merit, and insulted by the mob, who cried, 'Burn the whore, * Burn the parricide;' this she bore with a fortitude of mind becoming a christian, and a queen: but next morning, when she opened the windows, and beheld not only strong guards placed before the entry to the house, but a banner displayed on the street, on which was painted her dead husband, king Henry, beneath the shade of a tree, with the young prince by his side, and the motto 'Judge and revenge my cause, O LORD,' she burst into tears, and complained against the affronts she received, begging the people to compassionate her, now become a captive. The honest Crafts, join'd with other loyal citizens, pierc'd with pity to see their sovereign thus used, and an ensign display'd, where the ensign of the Blue Blanket used to be erected in the cause of loyalty, crowded to the place, and compell'd the conspirators to restore her to the palace of Holy-rood-house.

I must indeed, as faithful historiographer, relate that, *anno* 1571, when the assosiators against the queen held a parliament in the Canongate, the city of Edinburgh being possess'd by the loyalists troops, the Crafts, who believed their religion to be in imminent danger, displayed the Blue Blanket (which, in ancient times, they were in use to do for defence of religion) at the town of Leith, as Mr. Crawford, Historiographer to queen Anne, relates it, in his memoirs of the affairs of Scotland, during the reign of queen Mary, P. 210: 'the citizens who either lik'd not the queen, or the new magistrates, went off in

* Crawford's memoirs, P. 20. and Melvill's memoirs, P. 24.

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‘ an intire body to Leith, and set up their own stan-
 ‘ dard; upon which was written in golden letters,
 ‘ ‘ For G O D and the King;’ and vanquished the
 ‘ loyalists.’

I now proceed to the reign of king JAMES VI.
 of Scotland, and I. of England.

The city of Edinburgh gave the highest testimo-
 nies of their love and loyalty to their infant-sovereign
 that they were capable of, and opposed the earl of
 Morton regent, who ruled the roast, and over-awed
 the young king's inclinations to mercy. Morton, to
 gain the affections of the citizens of Edinburgh, *anno*
 1579, caused summon a parliament to meet at Edin-
 burgh, and the king to leave Stirling, where former-
 ly parliaments were held. When his majesty, upon
 his journey to the capital city, came near th^e West-
 port, he alighted from his horse, and a stately cano-
 py of purple-coloured velvet being held over his head,
 he received the magistrates of the city, who came
 bare-headed all the way without the gate; within
 the gate stood Solomon, with a numerous train in jew-
 ish habits, with the two women contending for the
 child, as is recorded 1 Kings iii.

As his majesty ascended the West-bow, there hung
 down from the arch of the old port a large globe of
 polished brass, out of which a little boy, clothed
 like a Cupid, descended in a machine, and presented
 him with the keys of the city all made of massy sil-
 ver, and very artificially wrought; an excellent
 concert of musick all the while accompanying the
 action.

When he came down the high street as far as the
 tolbooth, Peace, Plenty and Justice met him, and
 harrangu'd him in Greek, Latin and Scottish langua-
 ges. Opposite to the great church stood Religion,
 who addressed him in the Hebrew tongue: Upon
 which he was pleased to enter the church, where Mr.

Lawson,

Lawson, a presbyterian divine, made a learned discourse in behalf of these of the reformed religion.

When his majesty came out, Bacchus sat mounted on a gilded hog's head at the market-cross, distributing wine in large bumpers, the trumpets all the while sounding, and the people crying, 'GOD save the king.' At the east gate was erected his majesty's nativity, and above that, the genealogies of all the Scots kings from Fergus I. All the windows were hung with pictures and rich tapestry, the streets strowed with flowers, and the cannon firing from the castle, till his majesty reached his palace.

Notwithstanding all this pomp and ceremony, which express'd the love and reverence both clergy and laity bore to his sacred majesty, there was a sudden change of affairs. For,

Presbyterian government being established in the church of Scotland, *anno* 1592, which, 'tis probable, the wise king would not have altered, had not the English clergy influenced him to admit thoughts of restoring episcopacy; which the Scots clergy perceiving strove to oppose his purpose, and strengthen their own interest. New debates arising, grew to that height that, in the year 1596, some noblemen, barons, and ministers being assembled at Edinburgh, and perceiving, that the process laid against Mr. David Black, who was prosecuted before the privy-council for seditious sermons, as stirring the people up to rebellion, wrong'd the privileges of their ecclesiastick discipline, and withal, being displeas'd at the clemency shown to the popish lords, plotted resentment.

The king having dissolved the commission of the general assembly by his royal proclamation, (a) declaring it an unlawful convocation, the commission

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• Bishop Guthrie's memoirs.

• Spotswood's Church-history.

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resolv'd, 'That since they were convey'd by Christ's warrant to see into the good of the church, *Et ne quid ecclesia detrimenti caperet*, they should continue.' And sent some of their number to the Octavians, (that was the title commonly given to the eight counsellors that were trusted with the king's affairs) to advertise them of the church's troubles, proceeding from their counsels, and thereafter petitioned the king himself, which was rejected, and a protestation entered against the refusal; but some noblemen, with Mr. Robert Bruce, having procured access to his majesty, Mr. Robert said, *They were sent by the noblemen and barons to bemoan the dangers threaten'd to religion, by the king's dealings against the true professors. What dangers do you discover?* said the king. *Undercommuning*, said the other; *our best affected people, that tender Religion, are discharg'd the Town.* The king ask'd, *Who they were that durst convey against his proclamation?* The lord Lindsay reply'd, *They durst do more than so, and that they would not suffer religion to be overthrow'n.* Numbers of people were, by this time, thronging unmannerly into the room, whereupon the king, not making any answer, arose, and went where the judges sat, commanding the doors to be shut. They that were sent to the king returning to the church, told, *That they were not heard; and that therefore they were to think of some other course.* *No course*, said the lord Lindsay, *but let us stay together who are here, to stand fast to one another, and advertise our friends and favourers of religion to come in to us; For it shall be either theirs or ours.* In consequence of this concert, they pitched upon the lord Claud Hamilton to be their head, and dispatched a letter to him, signed by Mr. Robert Bruce, and Mr. Walter Balcanqual, to come with diligence and accept the charge; But the fury of the multitude, who attended that meeting, heated by the lord Lindsay's unhappy expression, did not suffer them to wait

upon the general's coming, but presently they leap'd to arms. Some cried, *Bring out Haman*, others cried, *The sword of the L O R D and of Gideon, the day shall be theirs or ours*. And so great was the zeal of the unwary populace, that, taking their march, they went streight towards the tolbooth of Edinburgh, where the king and his council were sitting, and would have forc'd open the doors, which, upon the noise of the tumult, were shut, had not his majesty's standard-bearer, John Wat, deacon-convoener of the trades, drawn up his lads, the soldiers of the BLUE BLANKET, and kept the rabble back till their fever cool'd, and the earl of Mar, from the castle, sent a company of musqueteers to guard the king, which his lieutenant quickly brought down the castle-bank to the Grass-market, and from thence march'd to the foot of Forresters wind, and, entering by the Back-stairs, came where the king was; then the king commanded to open the doors, and advanced to the street. Upon notice whereof, Sir Alexander Home of North-berwick, provost of Edinburgh, with the crafts, convoy'd the king to his royal palace of Holy-rod-house; from whence, next morning, he went to Linlithgow, where he swore, 'Had it not been for the loyalty of the crafts, he would have burnt the town of Edinburgh, and salted it with salt.'

By the steadfast adherence of the crafts to their sovereign, even when they did not approve of, but were sorry for his actions, our capital city was preserved from destruction, as, by their behaviour afterwards, it flourish'd in his favours.

On the last of that month of December, the king came to Leith, and staid there all night, giving orders for his entry into the town of Edinburgh next morning, which he did, and called for the magistrates to hear what they had to say for the late tumult; which indeed was not owing to them, but to the

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Hocus of the clergy and seditious nobles, who practis'd upon the well-meaning people, making them believe, they were fighting the battles of the L O R D ; so true is the maxim,

Falere plebem fingit Deum.

Sir Alexander Home, provost, Rodger M'Math, George Todrick, Patrick Cochran, and Alexander Hunter, baillies, with a number of the town-council, falling down on their knees before the king, presented the following offers ;

That, for pacifying his majesty's wrath, and satisfying the lords of council, they should, upon their oath, purge themselves of all knowledge, or partaking in the said tumult ; and, as they had already made a diligent search to find out the authors, so they should not cease, until they had brought the trial to the outmost point : Or, if his majesty and council should think fit to take the examination, they should willingly resign their places to such as his highness would appoint, and assist him according to their power : And, because his majesty had taken that tumult to proceed from certain sermons preach'd by their ministers, they should be expelled the city, never to return, without his majesty's warrant. Upon which, the king was reconcil'd to them.

Thus the crafts behaved as loyally at this juncture as they did during the troubles occasioned by the earl of Bothwell, when the king was assaulted in his palace of Holy-rood-house, which obliged him to cry aloud from the windows, *Treason, Treason.*

The report of the accident going to the city of Edinburgh, the citizens went to arms, and made towards the palace to give the king relief, who show'd himself from a window to the people, gave them thanks for their readiness, and desired them to return

to their dwellings. As the citizens gave repeated instances of their valour and loyalty to the king, while he resided amongst us, so, after his accession to the throne of England, and when he returned to his native country Scotland, and made his entry into Edinburgh, 16th of May 1617, joy appeared in every one of their countenances; they were ready to cry out in the words of Ben Johnson's Magnetick Lady.

Now let our longing eyes enjoy their feast,
 And fill of thee, our fair-shap'd god-like man.
 Thou art a banquet unto all our senses;
 Thy form doth feast our eyes, thy voice our ears,
 As if we felt it ductile thro' our blood.

This passionate love is gracefully expressed by the famous poet and orator, William Drummond of Hawthornden, in his speech to the king, in name of the town of Edinburgh.

S I R,

IF Nature could suffer rocks to move, and abandon their natural places; this Town, founded on the strength of rocks, (now by the clearing rays of your Majesty's presence, taking not only motion but life) had, with her castle, temples, and houses; mov'd towards you, and beseech'd you to have acknowledged herself your's, and her indwellers your most humble and affectionate subjects; and to believe, how many souls are within her circuits, so many lives are devoted to your sacred person and crown. And here, SIR, she offers, by me, to the altar of your glory, whole hecatombs of most hearty desires, praying all things may prove prosperous to you; that every virtue and heroick grace which make a prince eminent, may, with a long and blessed government, attend you; your kingdoms flourishing abroad with bays, at home with

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' olives. Presenting you, SIR, who art the strong
 ' key of this little world of Britain, with these keys,
 ' which cast up the gates of her affection, and design
 ' your power to open all the springs of the hearts of
 ' those her most loyal citizens: yet this almost were
 ' not necessary: For as the rose, at the fair approach
 ' of the rising sun, displays and spreads her purples;
 ' so, at the very noise of your happy return to this
 ' your native country, their hearts, if they could
 ' have shin'd through their breasts, were, with joy
 ' and fair hopes, made spacious; nor did they ever,
 ' in all parts, feel a more comfortable heat, than
 ' the glory of your presence at this time darts upon
 ' them.

' The old forget their age, and look fresh and
 ' young, at the appearance of so gracious a prince;
 ' the young bear a part in your welcome, desiring
 ' many years of life, that they may serve you long.
 ' All have more joys than tongues: For as the words
 ' of other nations far go beyond, and surpass the af-
 ' fections of their hearts; so, in this nation, the af-
 ' fection of their hearts is far above all they can ex-
 ' press by words. Deign then, SIR, from the high-
 ' est of Majesty, to look down on their lowness, and
 ' embrace it, accept the homage of their humble
 ' minds; accept their grateful zeal; and, for deeds,
 ' accept their great good-will, which they have ever
 ' carried to the high deserts of your ancestors, and
 ' shall ever to your own, and your royal race, whilst
 ' these rocks shall be overshadowed with buildings,
 ' buildings inhabited by men, and while men may be
 ' indued either with counsel or courage, or enjoy any
 ' piece of Reason, Sense, or Life.

This Speech was followed by another, delivered at
 the West-Port of Edinburgh, when his Majesty entrod,
 by Mr. John Hay, Town-clerk depute.

HOW joyful your Majesties return, gracious
 and dread Sovereign, is to this your native
 town, from that kingdom due to your sacred person
 by royal descent, the countenances and eyes of your
 Majesties loyal subjects speak for their hearts. This
 is that happy day of a new birth, ever to be re-
 tain'd in fresh memory, with consideration of the
 goodness of Almighty God considered, to be ac-
 knowledged with admiration, admir'd with love,
 and lov'd with joy; wherein our eyes behold the
 greatest human felicity our hearts could wish, which
 is to feed upon the royal countenance of our true
 phoenix, the bright star of our northern firmament,
 the ornament of our age, wherein we are refresh'd
 and reviv'd with the heat, and bright beams of our
 sun (the powerful adamant of our wealth) by whose
 removing from our hemisphere we were darkned, deep
 sorrow and fear possessing our hearts, (without en-
 vying of your Majesty's happiness and felicity) our
 places of solace ever giving a new heat to the fever
 of the languishing remembrance of our happiness;
 the very hills and groves, accustomed of before to
 be refresh'd with the dew of your Majesty's pre-
 sence, not putting on their wonted apparel, but
 with pale looks representing their misery for the
 departure of their Royal King.

I most humbly beg pardon of your most sacred
 Majesty, who, most unworthy, and ungarnish'd by
 art or nature with rhetorical colours, have pre-
 sum'd to deliver your sacred Majesty, form'd by na-
 ture, and fram'd by art and education to the per-
 fection of all eloquence, the publick message of your
 Majesty's loyal subjects here conven'd. on the knees
 of my heart, beseeching your sacred Majesty, that
 my obedience to myne superiors commands, may be
 a sacrifice acceptable to expiate my presumption,
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your Majesty's wonted clemency may give strength
 and vigour to my distrustful spirits, in gracious ac-
 ceptance of that which shall be delivered, and par-
 don my escapes. Receive then, dread Sovereign,
 from your Majesty's faithful and loyal subjects the
 magistrates and citizens of your Highness's Good
 Town of Edinburgh, such welcome as is due from
 these, who, with thankful hearts, do acknowledge
 the infinite blessings plenteously flowing to them
 from the paradise of your Majesty's unspotted good-
 ness and virtue, wishing your Majesty's eyes might
 pierce into their very hearts, to behold the excessive
 joy inwardly conceiv'd of the first messenger. Your
 Majesty's princely resolution to visit your Majesty's
 Good Town, increas'd by your Majesty's counte-
 nance, in prosecuting what was so happily intend-
 ed, and now accomplish'd by your Majesty's for-
 tunate and safe return, which no tongue, how li-
 beral soever, is capable to express. Who shall
 consider with an impartial eye the continual care-
 fulness your Majesty had over us from your tender
 years, the settled temper of your Majesty's govern-
 ment, wherein the nicest eye could find no spot;
 yourself, as the life of the country, the father of
 the people, instructing not so much by precept, as
 example; your Majesty's court, the marriage place
 of wisdom and godliness, without impiety, cannot
 refuse to avouch! But as your prudence has won
 the prize from all kings and emperors that stand in
 the degree of comparison; so hath your Majesty's
 government been such, that every man's eye may
 be a messenger to his mind, that your Majesty stands
 the quintessence of ruling skill of all prosperous and
 peaceable government, much wish'd by our forefa-
 thers, but most abundantly extoll'd by us, praised be
 God, under your sacred Majesty. For if we shall,
 in a view, lay before us the times bypast, even
 since the first foundation of this kingdom, and therein
 consider

' consider your Majesty's most noble progenitors, they
 ' were indeed all princes renown'd for their virtues,
 ' not inferior to any Kings or Emperors of their time ;
 ' they maintain'd and deliver'd their virgin sceptres
 ' unconquer'd, from age to age, from the foundation
 ' of the most violent floods of conquering swords,
 ' which overwhelm'd the rest of the whole earth, and
 ' carried the crowns of all other kings of this terres-
 ' trial ball unto thralldom ; but far short of your
 ' Majesty's nature, having plac'd in your sacred per-
 ' son alone, what in every one of them was excel-
 ' lent ; the senate-house of the planets being, as it
 ' were, conven'd at your Majesty's birth, for de-
 ' creeing of all perfections in your royal person, the
 ' heavens and earth witnessing your heroical frame, no
 ' influence whatsoever being able to bring the same to
 ' a higher degree. If we shall bring to mind the
 ' tumultuous days of your Majesty's more tender
 ' years, and therein your Majesty's prudence, wis-
 ' dom and constancy, in uniting the disjointed mem-
 ' bers of the common-wealth ; who will not, with
 ' the Queen of Sheba, confess he has seen more wis-
 ' dom in your royal person, than report hath brought
 ' to foreign ears ? and there is not of any estate or
 ' age within this kingdom, who has not had particu-
 ' lar experience of the same, and sensibly felt the fruits
 ' thereof, the fire of civil discord, which, as a flame,
 ' devoured us, was thereby quench'd ; every man pos-
 ' sible'd his town in peace, reaping that which he had
 ' sown, and enjoying the fruits of his own labours ;
 ' your majesty's great vigilance and godly zeal in pro-
 ' pagating the gospel, and defacing the monuments
 ' of idolatry, banishing that Roman antichristian
 ' hierarchy, and establishing our church, repairing
 ' the ruins thereof, protecting us from foreign invasi-
 ' on, the rich trophies of your majesty's victories
 ' more powerfully achiev'd by your sacred Wisdom,
 ' deserves more worthily than those of the Cæsars, so
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' much extoll'd by the ancients. All ages shall re-
 ' cord, and posterity bless Almighty God, for giving
 ' to us their fore-fathers a king, in heart upright as
 ' David, wise as Solomon, and godly as Josias.

' And, who can better witness your Majesty's
 ' royal favour and beneficence, than this your Good
 ' Town of Edinburgh, which, being founded in the
 ' days of that worthy King FERGUS I. the first
 ' builder of the kingdom, and famous for her un-
 ' spotted fidelity to your Majesty's most noble pro-
 ' genitors, was by them enrich'd with many free-
 ' doms, privileges and dignities; all which your Ma-
 ' jesty not only confirm'd, but also, with accession
 ' of many more enlarg'd; beautify'd her with a new
 ' created college, famous for profession of all liberal
 ' arts and sciences; so that she justly doth acknow-
 ' ledge your Majesty the author and conservator of her
 ' peace, her sacred physician, who binds up the
 ' wounds of her distracted common-wealth, the only
 ' Magnet of her prosperity, and the true fountain,
 ' from whence, under God, all her happiness and
 ' felicity floweth, and doth in all humility record
 ' your Majesty's royal favour extended to her at all
 ' times!

' Neither hath the ocean of your majesty's virtues
 ' contain'd itself within the precinct of this isle:
 ' What ear is so barbarous, that hath not heard of
 ' the fame of your Majesty? What foreign prince is
 ' not indebted to your sacred wisdom? What re-
 ' formed church doth not bless your Majesty's birth-
 ' day, is not protected under the wings of your sa-
 ' cred authority from Antichristian locusts, whose
 ' walls, by the sacred wisdom wherewith your sacred
 ' person is endow'd, hath been batter'd and shaken
 ' more, than did the Goths and Vandals the old
 ' frame of the same by the sword? And for your
 ' sacred virtue, your Majesty deserves to be monarch
 ' of the world; so, for your piety and unfeign'd
 ' zeal,

zeal, in propagating and maintaining the gospel, does of due appertain to your Majesty the titles of most christian and catholick king.

For all which your Majesty's most royal favours, having nothing to render but that which is due, we your Majesty's most humble subjects, prostrate at your sacred feet, lay down our lives, goods, liberties, and every thing that is dear to us; vowing to keep to your sacred majesty, unspotted loyalty and subjection, and ever to be ready to consecrate and sacrifice ourselves for maintenance of your royal person and estate; praying to the eternal, our God, that peace may be within your majesty's walls, and prosperity within your palaces, length of days to your sacred person; that from your majesty's loins may never be wanting one to sway the scepter of these your kingdoms, and that mercy may be to yourself and your seed for ever.

After the delivery of this speech, his majesty went to the great church; and there having heard sermon from the archbishop of St. Andrew's, Primate of all Scotland, proceeded on his march to his palace of Holy-wood-house. At the gate of the inner court was presented to his royal hands, a book in manuscript, of curious and learned verses in Greek and Latin, intituled, *ACADEMIE EDINBURGENSIS CONGRATULATIO*, and a speech made in name of that university by Mr. Patrick Nisbet. Next day his majesty was pleased to honour the university with his presence at a philosophical disputation in the Oriental languages, by the professors of philosophy, Mr. John Adamson, Mr. James Fairly, Mr. Patrick Sands, Mr. Andrew Young, Mr. James Reid, and Mr. William King. When the exercise was over, his Majesty was pleased to compliment the Disputants in the following poem, which by them was variously paraphrased in Latin:

*AS Adam was the first of men,
Whence all beginning take;
So Adam-son was President,
And first man of this act.*

*The Thesis Fair-lie did defend,
Which tho' they Lies contain;
Yet were fair Lies, and he the same
Right fairly did maintain.*

*The field first enter'd Mr. Sands,
And there he made me see,
That not all Sands are barren Sands,
But that some fertile be.*

*Then Mr. Young most subtilly
The Theses did impugn;
And kythed old in Aristotle,
Aitho' his name be Young.*

*To him succeded Mr. Reid.
Who, tho' Red be his name,
Need neither for his dispute blush,
Nor of his Speech think shame.*

*Last enter'd Mr. King the Lists,
And dispute like a King,
How Reason, reigning like a Queen,
Should Anger under-bring.*

*To their deserved Praise have I
Thus play'd upon their Names;
And wills this College hence be call'd,
The College of King JAMES.*

Manifold honours the King put upon this his Good
Town of Edinburgh, in the castle whereof he was
born;

born; as appears by the inscription yet remaining in the room where his mother Queen MARY was delivered of him, which runs thus;

O JESU LORD, who crownit was with thorn,
 Preserve the birth, whais badgie here is born;
 And grant, O Lord, that whate'er of her proceed,
 May be unto thy Honour and Glory. Soe beid.

His majesty, by a charter under his great seal, dispones to the provost, baillies, town-council, and community of the burgh of Edinburgh, the jurisdiction, haven and harbour of Leith, and makes and constitutes them judges amongst the skippers, masters and mariners in Leith, and all other skippers, masters and sailors, as well his subjects, as foreigners, being for the time with their ships, boats or barks within the same village of Leith, and harbour of the same, in all sea-fareing actions and causes whatsoever; with power to them to make acts and statutes for the increase of sailing. And dispones to them the prime gilt to be uplifted for sustaining of poor indigent seamen within the said village of Leith, forth of the freight of every tun of goods, in manner specified in the said charter, to be applied to the use of the said poor. This charter is dated at Whitehall, 3d April 1616.

By another charter under the great seal, he confirms to the magistrates, town-council, Crafts, and community of the said burgh, and their successors, all former investments granted to them by his predecessors, of the heretable offices of sheriff-ship, crownry, which contains a new gift of the sheriff-ship and crownry within the said burgh, common mills thereof, common muir, marish, loch, parts, streets, common ways, passages and lommings leading to and from the same; and especially the passage leading to Leith,
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upon both sides of the water thereof, and to the said village of Leith, haven of the famen, and within the harbour and village of Newhaven, and village of Leith, havens, roads, harbours and bulwarks thereof, and within the lands of common closets, burshoif, passages, and other bounds whatsoever, lying within the liberty of the said burgh of Edinburgh. Dated at Whitehall, 3d April 1616.

By a gift under his great seal, grants to the said provost, baillies and council, the power of having the SWORD carried before them, riding of the marches or bounds thereof, and of the office of justice of peace, in manner therein contained. Dated at Whitehall, 10th November 1609.

By another gift, he enlarges their powers of justices of peace, in which they are invest. Dated at Hampton-court, 25th September 1612.

By another gift and investment, grants to them all fines and ammerciaments, belonging to the office of sheriff-ship and justiciaries of peace. Dated at Whitehall, 17th September 1613.

By another charter under the great seal, disposes to them the custom or excise (and to their successors) of four pounds Scots, forth of every tun of wine to be retailed and vended in smalls within the said burgh, liberties and jurisdiction of the same, to be uplifted by their treasurers, collectors, and others in their names, from the retailers, vintners, tapsters, and sellers of the same, in all time coming. Dated at Whitehall, 10th November 1609.

By a ratification of the said gift, and new disposition, he disposes the foresaid custom and excise of four pounds, forth of every tun retailed within the said burgh, and within the village of Leith, in all parts within the same, upon the south-side of the water of Leith. Dated at Hampton, 25th September 1612.

By another under the great seal, power to them
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and their successors, to erect a weigh-house at the over-tron of the said burgh, with divers liberties, duties, and immunities therein contained. Dated at Royston, 9th December 1611.

By a charter under his great seal, disposes that part of the lands of Highrigs, containing 10 acres of land, or thereby. Dated at Edinburgh, 30th July 1618.

By a gift under his great seal, gives and grants the gedgry of salmon, herring, and white fish, packed and peil'd within the kingdom of Scotland. Dated at Royston, 19th October 1618.

By another gift under his great seal, the power of being overseers and visitors of all measurers and sellers of cloth, stuffs, and stockings, made in the said village of Leith, and sheriffdom of Edinburgh. Dated at Whitehall, 8th March 1621.

By a charter under his great seal, dated at Stirling, 14th April 1582, ratifying a charter made by Queen MARY, under her great seal, dated 13th March 1566, of the lands, tenements, houses and biggings, churches, chaplainries, altarges and prebendaries in whatsoever churches, chapels or colleges, within the liberty of the said burgh, founded by whatever person, whereof the saids chaplains and prebends were in possession, with the yards, orchards, annualrents, teinds, services, profits, duties, emoluments, which pertained thereto, and of all lands which pertained to the Black-Friars and Gray-Friars.

By another charter, he ratifies and approves the demission and ratification made by John Gib, in favour of the said burgh, of the provostry of the Kirkfield, hail lands and biggings belonging to the same. And disposes the liberty of a college, and repairing sufficient houses, for accommodating the Professors of philosophy, humanity and languages, theology, medicine, law, and all other sciences; and electing sufficient professors for teaching the said professions;

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essions; and, for that effect, disposed to them the provostry of Kirkfield, with the tenements, fruits, possessions, rents and duties thereof.

By another charter under his great seal, 4th April 1584, considering, That the burgh of Edinburgh had been at great expences in erecting the said college, and had gifted great sums for sustaining the professors, for instructing the youth, he disposed to the good town, for the use of the said college, and for maintainance of the principal and regents, the archdeanry of Lothian, containing the parsonage of Curry, with the manse, glebe and kirk-lands, teinds and duties of the same.

By another charter under his great seal, 26th May 1587, for great expences wared out by the good town, in erecting an hospital for maintaining their ministers, disposed to the town the provostry of the Trinity-college, house-wards, kirk-teinds, and fruits thereto pertaining.

By another charter under his great seal, 29th July 1587, ratifies the investments granted by himself and Queen Mary his mother, of the said kirk-lands, Trinity-college, provostry of Kirkfield, and archdeanry of Lothian, for the use of the ministers, college, and poor.

By another charter under the great seal, dated at Bearboar castle 1612, ratifies all former grants of the said kirk-lands, provostries of Kirkfield, and Trinity-college, and archdeanry of Lothian, with a new gift of the saids häll kirk-lands, for maintaining the ministers, college and poor.

Thus did that just and gracious prince show his beneficence to our metropolis, as wise king Solomon, in his book of Ethicks, remarks, *When the righteous are in authority, the city rejoiceth; but when the wicked bear rule, the people mourn.* And being a peaceful prince, as well as generous, he poured oil

into the wounds of his people, and healed the growing contentions betwixt the merchants and trades, by the subsequent Decreet-Arbitral :

AT Haly-ruid-house, the twenty-twa day of Apryl, the year of God one thousand five hundred four-score three years; We Robert Fairlie of Braid, Sir Archibald Naper of Edinbellie, knight, and James Johnstoun of Elphingstoun, judges-arbitrators, chosen for the part of Mr. Michael Chisholme, Andrew Schacter, John Adamsone, and William Fairlie, baillies of Edinburgh, Mr. John Preston dean of gild, Mungo Russel thesaurer, John Johnstoun, Robert Ker younger, Henry Charters, John Morisone, William Maul, John Harwood, John Robertstone, William Inglis, Alexander Naper, William Nisbet, merchants; being on the counsel of the said burgh, for themselves, and in name and behalf, and as commissioners for the haill merchants, indwellers of the said burgh, on the one part, and John Cockburn of Ormestoun, Mr. Robert Pont provest of Trinity-ccollege, and Mr. David Lindsey minister of Leith, judges-arbitrators chosen for the part of James Fergusone bower, John Bairnsfather taylour, twa of the Craftmen, being on the counsel of the said burgh, Gilbert Prymrose deaken of the Chirurgians, John Watt deaken of the Hammermen, William Hoppringle deakeu of the Taylours, Edward Galbraith deaken of the Skinners, Edward Hairt deaken of the Goldsmiths, Adam Newtown deaken of the Baxters, Thomas Dickstone deaken of the furriers, Andrew Williamsone deaken of the Wrights, William Bickertoun deaken of the Maissions, James Ker deaken of the Fleshers, William Weir deaken of the Cordiners, Thomas Wright deaken of the Websters, William Cowtts deaken of the Wakers, and William Somer deaken of the Bonnet-makers, for themselves,

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selves, and in name and behalf, and as com-
 missioners for the hail Craftsmen, indwellers of
 of the said brugh, on the uther part: And the
 right potent and illustre prince JAMES, be the
 grace of God, King of SCOTS, our Sovereign
 Lord, oddman and oversman, commonly chosen be
 advice and consent of baith the saids parties, anent
 the removing of all questions, differences and con-
 troversies, quhilks are, or hes been betwixt the
 the saids merchants, concernin; whatsoimever cause
 or occasion whereupon debate or question did arise
 in any time betwixt them. And thereupon, baith
 the saids parties being bund, oblist, and sworn, to
 stand, abide, underly, and fulfil the decreet-arbi-
 tral, and deliverance of us the saids judges and
 oversman, but appellation, reclamation, or con-
 tradiction, as at length is contained in ane submis-
 sion made thereupon; baith the saids parties clamor
 and griefs given in be them, with the answers made
 thereto; and their rights, reasons, and alledgances
 being heard, seen, and considered be us, and we
 therewith being ryply advyfit, after many sundry
 conventions and meetings, with lang travels take
 hereanent, hes all in ane voice accordit, decernit,
 and concludit, upon the heads and articles follow-
 ing:

First, To take away all differences quhilk hes been
 heretofore, concerning the persons who had the go-
 vernment of the town, their number, power, or au-
 thority, and manner of their election; It is finally
 accordit and decernit thereupon as follows:

MAGISTRATS.

THREE magistrats, sic as provest, baillies, dean of
 gild, and thesaurer, to be in all tymes coming,
 of the estait and calling of merchants, conforme to

the acts of parliament; and if any craftsman exerce and merchandize, fall for his guid qualities be promovit theirto, in that case he shall leive his Craft, and not occupy the same he himself nor his servants during the tyme of his office, and shall not return theirto at any tyme thereafter, quhill he obtain special licence of the provest, baillies and counsel to that effect.

COUNSEL.

THE counsel to consist of ten merchants, *to wit*, The auld provest, four auld baillies, dean of gild and thesaurer of the next year preceeding, and three merchants to be chosen to them; and als to consist of eight crafts-men their of, sex deakens, and twa uther crafts-men, makand in the hail the said counsel eighteen persons, and this by the office-men of that year, *to wit*, the provest, baillies, dean of gild, and thesaurer.

ELECTION.

AND as to the manner of their election, It is first generally accordit and agriet, That na maner of person be chosen provest, baillies, dean of gild, or thesaurer, suppose they be burgesses of the burgh, and able therefore, without they have been a year or twa upon the counsel off before. And anent the counsel, the auld maner of giving in of tickets be the deakens, out of the quhilk the twa crafts-men were yearly chosen, to be abrogat, cease and expyre in all tymes coming, swa that the saids two crafts-men shall be chosen yearly, without any in-giving of tickets, indifferently of the best and worthiest of the crafts, be the saids provest, baillies, dean of gild, thesaurer and counsel allanerly, and nane to be on the counsel above twa year together, except they be office-men, or, be vertue of their offices, be on the counsel. Sick-like,

like, and dividet n as they rently, eleven ly of nyne lestit de his craft be contin year tog vote in l lies, cou the pers ciset.

AND guid crafts, q -rurgeans men, W ers, Cor Swa the quhil the election nesda y n on the q and cou sons, an provest, t wenty deakens their op of their and cou the mai vony a

like, anent the lytts to the baillies, they shall not be dividet nor casten in four ranks, three to every rank, as they were wont to be; bot to be chosen indifferently, ane out of the twelff lytts, ane uther out of eleven lytts, the third out of ten, and the fourth out of nyne lytts. Anent the deakens, That nane be electit deaken, except he that hes been an maister of his craft twa year at the least; and that nane of them be continued in their offices of deakenship above twa year togidder. Last in general, That nane have vote in lytting, voiting, electing of the provest, baillies, counsel, deakens, dean of gild, or thesaurer, but the persons hereafter following, in maner after-specified.

Election in special of DEAKENS.

AND to proceed to the said election: It is found guid to begin at the choosing of the deakens of crafts, quhilks are fourteen in number, *to wit*, Chirurgeans, Goldsmiths, Skynners, Furriers, Hammermen, Wrights, Masons, Tailycours, Baxters, Fleshers, Cordiners, Websters, Wakers, Bonnet-makers; Swa the deakens now present shall stand and continue quhil the third counsel-day of before the auld time of election of the new counsel, quhilk was on the Wednesday next preceeding the feast of Michaelmas; upon the quhilk third counsel-day, the provest, baillies, and counsel now standand, extending to nineteen persons, and fra thence furth yearly, and ilk year, the provest, baillies, and counsel, constitute of the said twenty five persons, shall call in before them the saids deakens of crafts, every ane severally, and inquire their opinion and judgment of the best and worthiest of their crafts; thereafter, the saids provest, baillies, and counsel, shall nominat and lytt three persons of the maist discreet, godly, and qualified persons of every one of the saids fourteen crafts, maist expert hand-

hand-labourers of their awen craft, burgesfes and freemen of the burgh of Edinburgh, whereof the auld deaken shall be ane, and cause deliver their names to the deakens, every ane according to their craft. Quhilk deakens, on the morn thereafter, fall assemble and convey their crafts, and every craft be themselves, furth of thir names shall elect ane person wha shall be their deaken for that year; and, upon the next counsel-day after the said election, the auld deakens, with some of the masters of their crafts, fall present the new deakens to the counsel, quha fall authorize them in their offices.

New Counsel of DEAKENS.

NEXT, to proceed to the election of the new counsel. The said day of presenting of the new deakens, the provest, baillies, and counsel now standand of nineteen persons, and fra then furth, the said day yearly; The provest, baillies, and counsel of twenty five persons, fall choose furth of the saids fourteen deakens, sex persons to be adjoined with the new counsel for the year to come, and to have special vote in lytting and choosing of the provest, baillies, and counsel; and, the same day, the auld sex deakens quhilk was upon the counsel the year preceeding, to be removed, and have na farther vote for that year, except some of them be of the number of the new elected deakens.

New Council of MERCHANTS and CRAFTS.

THEREAFTER, Upon the Wednesday next, preceeding Michaelmas ilk year; the provest, baillie, dean of gild, thesaurer, and ten merchants of the counsel, and the said sex deakens, and twa craftsmen, and in the hail twenty five persons, and twenty sex votes, be reason of the provest's twa votes ordinarily

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dinarly stand at all tymes, shall convene and choose the new counsel, to the number of eighteen persons, *to wit*, the auld provest, baillies, dean of gild and thesaurer of that year, and the said six deacons, to make thirteen persons thereof, and to them to be chosen three merchants, and twa Craftsmen, and thir persons to be callit the New Counsel; and if any person of the merchants chosen upon the new Counsel, happens to be put on the lytte of ane uther office, and promotit thereto, an other shall be chosen in his room be the saids provest, baillies and counsel.

Lyttis of MAGISTRATS.

THIRDLY, To proceed to the chusing of the lyttis to the magistrats and office-men, sic as provest, baillies, dean of gild and thesaurer, upon the Friday nixt thereafter, there shall convene the said new counsel of eighteen persons, and the auld counsel constitute of twelf persons, *viz.* Ten merchants, and twa Craftsmen, and in the hail Thretty persons to the provests odd vote; quhilks persons so solemnly protesting before God, that they shall chuse the persons whom they shall find maist meet, without favour, hatred, or any kind of collusion; then shall begin and chuse the lyttis to the said magistrats and office-men, to every ane of them three lyttis; that is to say, To the provest, twa lyttis with himself; to the four baillies, every ane of them three lyttis, the auld baillies not beand ane, except they be new chosen thereto; to the dean of gild, twa lyttis with himself; and to the thesaurer, twa lyttis with himself: Quhilks hail lyttis shall be of the order and calling of merchants, as said is.

Election of MAGISTRATS.

FOURTHLY, To proceed to the electing and chusing of the said magistrats and office-men; up-
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on the Tuesday nixt after Michaelmas yearly, there shall convene the saids thretty persons, of new and auld counsel, and with them the rest of the deakens of Crafts quhilks are not of the counsel, extending to eight persons; the hail persons swa convenand, extending to thretty eight persons, by the provest's odd vote, whereof twenty merchants, and eighteen Crafts-men; quhilks persons shall begin at the lytts of the provest, and every ane in their awn rank, give their votes to se as they find meet for the weil of the town, according to their conscience and knowledge, but seid or favour; and on whom the greatest number of votes shall fall, that he be sworn, receivit and admittit provest for that year; and swa to proceed throw the lytts of the baillies, dean of gild and thesaurer, quhil the saids election be compleatly endit. The saids provest, baillies, dean of gild, thesaurer and counsel, electit, as said is, makand, in the hail, twenty five persons; they only, and nae uthers, shall have the full government and administration of the hail common-weal of this burgh, in all things, as the provest, baillies, and counsel thereof, or of any uthir burgh had of before, or may have hereafter be the laws or consuetude of this realm, infestments and priviledges grantit to this town be our Sovereign Lord's most noble progenitors; exceptand always thir causes following, in the quhilks the hail Fourteen Deakens of Crafts shall be callit and adjoind with them, to give their special vote and consultation thereinto; *viz.* In election of the provest, baillies, dean of gild and thesaurer, as said is; in setting of sews, or any manner of tacks, attour the yearly rowping on Martinmas-even; in giving of benefices, and uthir offices in burgh; in granting of extents, contributions, emprimits, and sicklike bigging of common warks, and in disponsing of the common-good, above the sum of Twenty Pound togidder.

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Warning of the DEAKENS and COUNSEL.

PROVIDING nevertheless, that the Deakens not of the counsel, or any of them, beand personally warned to that effect, and absenting themselves, swa oft the last Deaken, or any uther that was lytt with him that yeir, shall supplie their room, and they beand personally warned, and absent, the rest compearand shall have power to proceed. If any of the provest, baillies, and counsel be absent, the rest wha are present shall chuse ane uther in their room. And, to avoid all suspicioun that hes risen in times past, through the particular assemblies and conventiouns, contrair to the acts of parliament, and to the trouble of the quyet estait of this brugh,

C O N V E N T I O U N S .

IT is agriet and concludit, That nather the merchants among themselves, nather the Crafts and their Deakens, or visitors, shall have, or make any particular or general conventions, as Deakens with Deakens, Deakens with their Crafts, or Crafts among themselves; far less to make privat laws, or statutes, point and distrenzie at their awen hands for transgressions, by the advice and consent of the provest, baillies and counsel.

DEAN of GILD *may convene his COUNSEL.*

EXCEPTAND always, That the Dean of Gild may assemble his brethren and counsel in their Gild-courts, conform to their ancient-lawes of the Gildrie, and priviledges thereof: And that any ane Craft may convene together among themselves, for the chusing of their deakens at the tyme appointit thereto, and in manner before express; making of masters,
and

and trying of their handie-wark allanerly. And if any brethren, or deakens of Crafts shall find out, or devyse any good heids, that may tend to the weill of their Craft, they shall propone the same to the magistrates, wha shall set forward an act or statute thair-upon.

COMMISSIONERS.

ITEM, As touching the commissioners in parliament, general counsel, and commissioners in convention of Burrows, it is thought guid be the commissioners, that, in all tymes coming, be of the saids commissioners for the burgh of Edinburgh, shall be chosen be the said provest and baillies, furth of the number and calling of the Craftsmen; and that person to be ane burges and gild-brother of the burgh, of the best, expert and wise, and of honest conversation.

AUDITORS.

ITEM, It is agreed, that the auditors of all the town's compts shall hereafter be chosen of equal number of merchants and Craftsmen, be the provest, baillies, and counsel.

GILDRIE.

ITEM, Toward the lang controversies for the Gildrie, it is finally, with common consent, appointit, agriet, and concludit, That als weill Craftsmen, as merchants, shall be received and admitted Gild-brether, and the ane not to be refusit, or excludit therefrae mair than the uther, they being burgeses of the burgh, als meit and qualified thairfore; and that Gild-brether have liberty to use merchandice. Their admission, and tryal of their qualification.

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tion, to be in the power and hands of the provest, baillies, thesaurer, and counsel, with the dean of gild, and his counsel, quhilk shall consist in equal number of merchants and Craftsmen, Gild-brether, not exceeding the number of sex persons, by the Dean of Gild himself; and that no person, of what faculty soever he be, shall bruik the benefit of an Gild-brother, without he be receivit and admittit thereto, as said is.

BURGESSES, CRAFTS.

ITEM, That in manner of person be sufferit to use merchandice, or occupy the handie-wark of ane free Craftsman within this burgh, or yet to exerce the liberty and privilege of the said burgh, without he be Burges and freeman of the same.

EXTENTS.

ITEM, Because the merchants and Craftsmen of this burgh, are now to be incorporate in ane society, and to make an hail town, and an commonweill, it is thought guid and expedient, and concludit, to abrogat the former custome of dividing and setting of Extents, wherein the merchants payit four pairts, and the Crafts the fift part. And therefore, it is agreed, That, as they watch and waird together; swa, in all extents, enprimits, contributions, and the like subsidies to be imposit upon the burgh, merchants and Craftsmen to bear the burden and charge thereof indifferently overheid, according to their ability and substance, throw the hail quarters of the town, without division of the rolls in merchants and Craftsmen in any tyme coming; the extent shall be of equal number of merchants and Craftsmen, eight persons of the ane calling, and eight persons of the uther, to be electit, sworn, and

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receivit be the provest, baillies, and counsel, out of the maist discret and skilful of all the town, void of all partial affectioun and hatred: And that nae person usand the trade of merchant or Craftsmen, and occupyand the friedom of the brugh, and able to pay any extent, not beirand the office of provest or baillies in the mean time, fall be any wayis exemit frae the real and actual payment thereof.

COLLECTIOUN.

ITEM, As the haill body of the town, consist- and of merchants and Craftsmen, does beir an common burden of watching, wairding, extrenting, and of the like publick charges, having an commoun good proper to nane, swa neidful it is for making an equal unity, and charitable concord, that there be in the haill town but an Collectioun, and an purse, not peculiar to any, but common to all, of the haill duties and casualities, callit the Entres Silver of prentesses, upsets, owkly pennies, unlaws, and sicklike, to be collectit in all tyme coming, and received baith of merchants and Craftsmen, and put in an common purse; and to that effect, the merchants to take and have prentices, als weil as Craftsmen, and to be astrictit and obleist theirto; and nae prentice alwayes to be received of ather of them for shorter tyme nor the space of fyve yeirs compleit. And for the better knowledge to be had heiroy, and for observing an good order in collection of the same, that there be an commoun book made, keipit be the commoun clerk of this brugh, present, and to come, wherein the names of all prentices to merchants and Craftsmen, the name of their master, day of their entreis, and space of their prentiship, fall be insert and bulkit: For the quhilk, the clerk fall have at their buiking of ilk person, Sex Pennies, and for the out-draught, Twelf Pennies; quhilk bulk fall be to the prentice

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an sufficient probatioun of his entres, and an charge to the collectors of the said dewties. If any man be an prenteis heireafter, and not put in the said buik, his prenteiship fall be to him of na effect. Als wa, be reason every industry is not of like valour and substance, it is declairit what ilk rank or degree of prenteiffes fall pay; *to wit*, The merchant prenteis, and sic kind of people as were wont to extent with them, and are not under an of the said Fourteen Crafts, to pay at his entres, the day of his buiking, to the said collection Thirtie Shilling, and at his upsett, or end of his prenteiship, Fyve Pund. The prenteis to an Skinner, Chirurgeon, Goldsmith, Flesher, Cordiner, Tailyeour, Baxter, and Hammerman, at their entry and buiking, to the said collection Twenty Shilling, and for their upsett Fyve Pund. The prenteis to an Masoun and Wright, at his entrie Threttcen Shilling Four Pennies, and at his upsett Three Pund Sex Shilling Eight Pennies. The prenteis to an Webster, Waker, Bonnet-maker, Furrier, at his entry Ten Shilling, and for his upsett Fifty Shilling; and thir dewties to be tane by their owkly pennies, and dewties of their burgeships. And to cause all persons to be mair willing to enter themselves in prenteiship with the Burgesfes and Friemen of the brugh, this privileg is grantit to the saids prenteifes, That they fall pay nae mair for their burgeship to the Dean of Gild but Fyve Punds, by the dewties foirsaid. And in augmentatioun of the said collection, when any persons shall happen to be made burgesfes of this brugh, wha was na prenteis to an merchant, or Craftsman, frie Burgesf of the said brugh, or hes not compleitit his prenteiship, fall pay to the said collection, at his admillioun, the double of the hail prenteis or entres silver, upsett and buiking, by the dewty payit to the Dean of Gild for his Burgeship, or Gildrie, quhilk is Twenty Pund for his Burgeship, and Forty Pund for his Gildrie, the privileg always of the hairs of

Burgesses and Gild-brether not being prejudged heirby, quha fall pay the auld and accustomed dewty to the Dean of Guild allanerly. Thir dewties and collections, or casualties of entres-silver, upsets, owkly pennies, unlaws, and siklike, to be received in all tymes coming, of all merchants and Craftsmen indifferently, put in the said common purse, and implot be the advice and command of the provest, baillies, and counsel, for support and relief of the failyiet and decayet Burgesses and Craftsmen, their wyfes, bairns, and auld servants, and uther poor indwellers of the town. The provest, baillies, counsel, and hail Deacons, every yeir after electioun of the magistrates, fall chuse the collectors of the said dewties and casualities, of equal number of merchants and Craftsmen, and to devyse and set down sic good order as they fall find meet and expedient for the perfyte and readie in-bringing thereof. And last, the said collectors fall make yierly compts of their intromission therewith, at the tyme of making of the town's compts, and fall find sufficient caution, at their admisioun, for compt, reckoning and payment. *Item*, It is ordained, That baith the saids parties, merchants and Craftsmen now present, and their successors, fall inviolably observe, keip, and fulfil this present appointment and Decreit-Arbitral, and every heid, clause, article, conteinit therein. Likeas, His majesty, and the saids judges, wills and ordains them, with willing hearts, to put in oblivion all bypast enormities, inbrace and intertein love and amity, and as they are of ane city, swa to be ane mind; then fall they be acceptit of God, stop the mouths of them quhilk tuik occasion be their division to slander the truth; then fall they be mair able to do our Sovereign Lord acceptable service, and have ane standing and flourishing common-weall. And finally, His majesty and the saids judges will esteem their lang travels fruitfully bestowit.

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ATTOUR, His Majesty, and the saids Judges, ordains the practice and execution of this present appointment and decret to be, and begin after the day and date hereof, and to continue, and be observit and keipit as ane perpetual law in tyme coming: And whasoever contraveins the samen, shall be repute and halden an troubler of the quiet estate of the common-weal, incurre the note of infamy, and foresault and tyne their freedome for ever, and otherways to be persewit and punishit as seditious persons, conform to the laws of the realm, with all rigour and extremity: And ordains thir presents to be ratifiit and approvit in his Highness next parliament: And in the mean tyme, the same to be actit and registrat in the buiks of counsel and session, and to have the strength of Acts and Decrets of the Lords thereof; and that their authority be interponit thereto, and letters and executorialis to pass thereupon, in form as effairs: And for acting and registrating of the samen, Makes and constituts, Messrs. John Sharp, John Prestoun, Thomas Craig, and John Skeen, our procurators, conjunctly and severally, *in uberiore forma promittendo de rato.* In witness whereof, the saids judges and oversman togidder, with the saids commissioners, in token of their consents and acceptance of the premises, has subscrivit thir presents with their hands, day, year, and place foresaids.

JAMES R. &c.

All the charters and donations in favours of the town of Edinburgh, granted before and since the union of the two crowns of Scotland and England, were confirmed by the succeeding Monarch,

CHARLES I.

Whose Charter of Confirmation narrates, ' That
 ' calling to his royal memory, and perfectly under-
 ' standing the many good, notable, and thankful
 ' services perform'd by the magistrates and inhabi-
 ' tants of Edinburgh, the chief city and burgh of the
 ' ancient kingdom of Scotland, not only to himself
 ' since his happy accession to the kingdom, but also
 ' to his father of blessed memory, and his other most
 ' famous progenitors; the particular and notable ex-
 ' pressions whereof, are contained in the ancient in-
 ' festments granted to them by his predecessors of
 ' eternal memory; which remains to posterity, as signs
 ' of their fidelity, and great and egregious services
 ' done and performed by them for the good and ho-
 ' nour of the kingdom: Therefore, confirmed, &c.'
 And did grant to the magistrates of the said town and
 successors, the presenting and nominating of ministers,
 for serving the cures, in the haill churches built, or to
 be built within the said town, with the right of pa-
 tronage of the said haill kirks in all time coming.
 As also, confirmed to them, the said city, town-
 walls, ditches, ports, streets, passages, paths, lands,
 territories, and communities of the same; with the
 common lands, called, *The Common Muir*, Easter
 and Wester, and Common Mire thereof; together
 with the South-Loch, called the *Barrow-Loch*, and
 the Loch of the said city, called the *North-Loch*,
 with the lands, of old called the *Greenside*, with the
 leper-house and yard situate on the same, arable lands,
 banks and marishes thereof, for the present occupied
 by the lepers of the said house. And granted to the
 said burgh the sole liberty of marchandice pertaining
 to a free royal burgh, within the bounds of the sher-
 riffdom of Edinburgh, and the privileges of weekly
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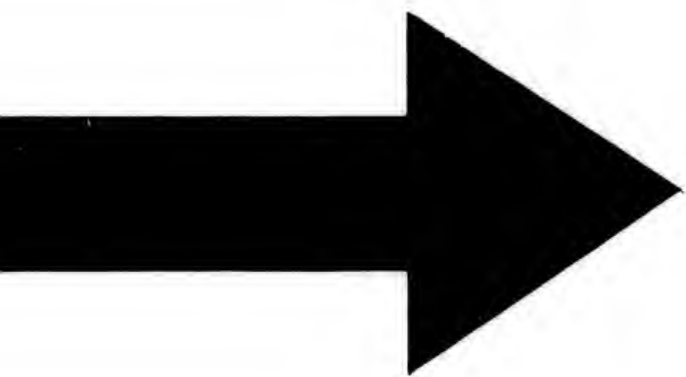
markets every Monday, Wednesday and Friday, or any three days of the week that they shall appoint; with two yearly fairs, *viz.* Hallow fair and Trinity-fair, with the hail small customs, according to use and wont, especially the sheriff-fee and sheriff-gloves. And thereby enacted the village of Leith into a burgh of barony, with power to the magistrates of Edinburgh to chuse baillies and officers therein, and making laws for governing thereof. Which charter is dated at Newmarket, 23d October 1636.

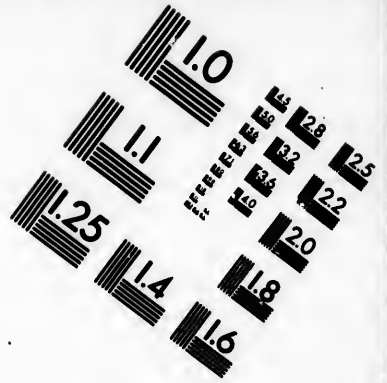
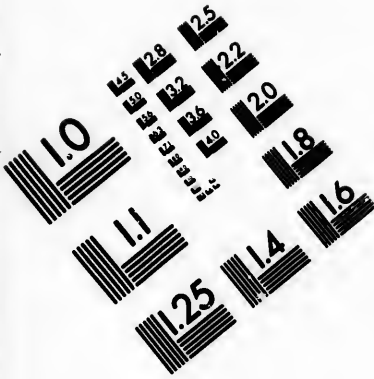
DECREET-ARBITRAL, *determining certain matters that were depending between the Magistrates and Merchant-Council, and Trades of the city of Edinburgh.*

WHEREAS by two several submissions, dated and signed at Edinburgh the 13th and 14th of March 1729, by the Magistrates and Merchant-Council, and Deacons of Crafts, and Trades-Counsellors of the said burgh, on the one and other parts, and in the behalf and pursuant to the powers therein mentioned, several questions and differences between the said Incorporations, and the said magistrates and merchant-council, touching the matters therein set forth, were submitted to me as sole arbiter, chosen and elected by both parties; and particularly certain proceses at their instance against others, depending before the Lords of Council and Session; and I having maturely considered the said mutual proceses, with the minutes and claims, and answers, with the vouchers given in by them *hinc inde*, and heard parties procurators in my own presence *viva voce*, and having weighed the arguments on each side, and perused the precedents laid before me jointly by both parties, I give forth my final sentence and decret-arbitral, in manner and to the effect following: **THAT IS TO SAY,** Finds, Decerns and Declares, That no person who has deserted and given over the practice and ex-

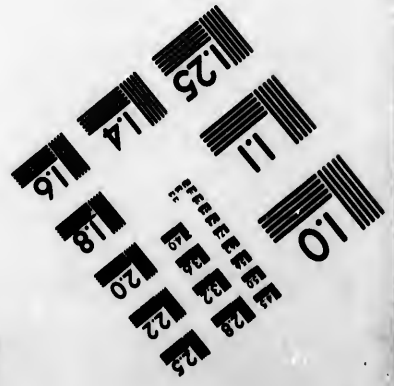
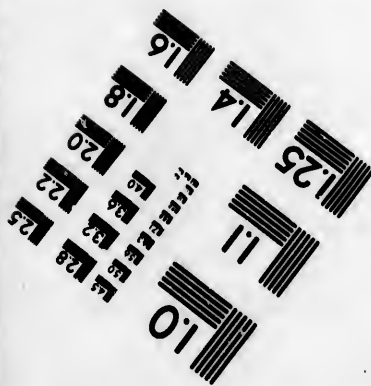
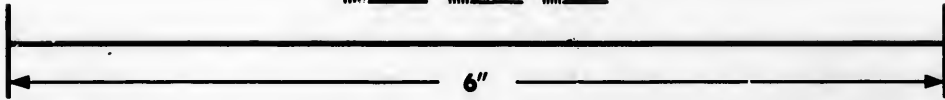
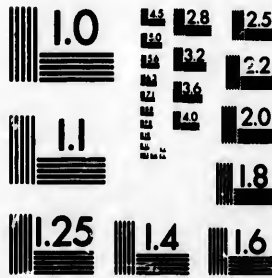
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ercise of his trade and occupation within the city of Edinburgh, and liberties thereof, unless he reside within the said town or liberties, and at the same time subject himself to the common burdens of the town and incorporation whereof he is free, or who is received as a member or servant in any of the town's hospitals, or who is a pensioner of the town or trade, or has or enjoys any benefit or lucrative office from the town or trade, or who at any time within six months proceeding has been received, or was member, servant or pensioner as aforesaid, or held or enjoyed any benefit or lucrative office, hath, or ought to have any vote in the election of a deacon, or other officer of the incorporation within the city. And further, Finds, Decerns and Ordains, That the usage and customs of presenting lists of six persons made by the several incorporations, and attested by their respective clerks, to the magistrates and council, in order to their making short lists of three for election of deacons, be inviolably for ever observed, and that the short lists be returned by them out of the said lists of six, regularly and legally made and attested. And finds, decerns and declares, That the council, to whom the new deacons are to be presented, and by whom they are by the sett to be authorized in their offices, are, by the nature of the thing and the precedents, and consistently with the sett, judges, in the last resort, of questions that may be stir'd concerning the right of persons claiming to be admitted into the office of deacon, subject nevertheless to complaint and review of the proper court, as appears of the law. And finds, decerns and declares, That the provost has the first vote in every matter and thing, and a casting vote, in case of an equality, and to no other or further vote in any case whatsoever; And finds, decerns and declares, That according to the law of the town, there must be three persons in every case, for the several offices of provost, dean of

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gild and treasurer, and twelve persons in the lect for baillies: But it is not determined by the sett, whether the said lects should contain one and twenty different persons; and the usage appears to be in the contrary, which therefore ought to prevail. And further finds, decerns and declares, That the deacons extraordinary, or not of the council, have a vote in chusing provosts for the absent members of the ordinary council at the annual election, in all steps where they have a right to be present: And also finds, decerns and declares, That the right of calling the council, ordinary and extraordinary, belongs to the provost or preses of the meeting; and upon an execution returned of the members being summoned by the said provost or preses, his order, thirteen of the ordinary, and seventeen of the extraordinary council, may proceed and act in the same manner, as if all the members were present: But if the provost or preses shall happen to neglect, or shall refuse to call a council on Wednesday, the ordinary council-day, a majority of the said council may, forty-eight hours preceding the ordinary and stated time of meeting, require the aforesaid provost or preses, under form of instrument, to call a council; and upon his refusal or neglect to comply with the demand so made, the majority of the said council may meet on the said usual and stated time, and proceed to do business. And finds, decerns and declares, That the council, ordinary and extraordinary, have the sole power and right of governing the Trinity Hospital, and cannot delegate the same to any other person or persons whatsoever; And decerns and ordains the accounts of the town to be listed and audited within the year to which the said accounts relate, or within three months after the expiration of the said year; and that no articles of depurment of the town's money ought to be allowed, unless the same be sufficiently vouched. And finds and decerns, That the expense of all

These treats ought to be previously authorized by the
council, and attested, when laid out, by two of the
council, or more, who are hereby ordained to write,
or cause to be written on the bills the date and oc-
casion of the expense, and the person's name to
whom the same was paid, or is due, and to sign the
said bills, and report and produce them in council
within a month, at farthest, after the said expense is
incurred. And further finds, decerns and declares,
That the said extraordinary Deacons of Crafts have
not to give their special vote and consultation, an-
nually, in electing and chusing the members of the
council of said cities of Edinburgh; but that they have
no vote in the election of the officers of the Train'd-
bands, the constables, and baillies of the publick
markets of the city, and their assistants, kirk and
college, masters, steward-masters, and auditors of the
town's accounts; nor in electing and chusing the
warden bailies of the suburbs, namely, the baillies of
Leith, Canongate, Portburgh, and Calton, the ma-
jor and ordinary council having the only right
of choosing the said officers. But finds, decerns and
declares, That the said extraordinary deacons have a
right, and ought to be adjoined with the ordinary
council, at least ought to be legally called for that
purpose, when they are to proceed to the election of the
warden, bailies, dean of guild, or treasurer, or to let
out, or any manner of such, above the yearly
renting on, maintenance, or to give benefices,
and other offices within the burgh, or to grant ex-
traordinary contributions, impositions, and concerning pub-
lick buildings; or to dispose of the common good, ex-
cept the sum of Twenty Pounds Scots together. And
finds, That the said extraordinary deacons have
no vote in chusing committees for deliberating
upon, and preparing all or any of the said matters,
nor are they capable of being members of the said
council. And as to the article of councillors for

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for and from the burgh, which includes a case relating to the privilege of parliament, the same is hereby to receive no determination, of consent and at the desire of both parties. And also Decerns and ordains the minutes of council to be read and signed in open council, the next council day immediately after they shall have received a second reading. And, touching the office of Convener, and the meetings of Deacons and Craftsmen among themselves, finds the office of Convener has the authority of too long usage and has been too much admitted by the magistrats and council to be at this time called in question, and that the meeting of the Deacons has been also long practised; But that by the sett of the town, neither the merchants among themselves, nor the Crafts and their Deacons and visiters, can have, or make any particular or general conventions, as Deacons with Deacons, Deacons with their Crafts, or Crafts among themselves, without the advice and consent of the provost and council, excepting the cases in the said sett particularly excepted; and that the meeting set to be frequently held the first Tuesday after Michaelmas, in the manner, and with the circumstances the same is particularly set furth in the Declarator of the merchants, can in no ways be contained in the said exceptions. And finds, decerns and declares, That by-laws made by the incorporations for themselves are of no force unless they are ratified by the magistrats and council. But Finds, That the said magistrats and council have no power to make by-laws, whereby by the said Incorporations and their successors can be bound to admit all such persons as shall request the same, and shall appear to the magistrats and council to be well skill'd and qualify'd to occupy and practice in their Crafts, upon payment of such valuable consideration as should be rated and determined by the said magistrats and council. And likewise Finds, That they have no power to constrain the magistrates

